AN Invitation, FROM THE Spirit of Christ,

To all that are a Thirſt, to come and Drink of the Waters of Life freely, which proceed from the Fountain of Eternal Life:

SHEWING,

How all may come, that are willing, to Drink thereof to their full Satisfaction: whereby they may attain unto perfect Health and Salvation of their Souls for ever in the LORD JESUS CHRIST.

And alſo,

Shewing what it is that hindereth People from being truly a Thirſt after the Waters of Life; and from coming to Drink thereof; with the deſtructive Quality of that which hindereth; and how it may be avoided,

Concluded, with a Word to all Singers, upon a Religious or Spiritual Account.

Written by one, who hath for a long time been deeply Diſtreſſed with Thirſt after the Water of Life; but, through Mercy, hath Obtained Satisfaction thereby: Known by the Name of,

Henry Mollineux

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Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, Buy and Eat; yea, come, Buy Wine and Milk without Money, and without Price, Isa. 55. 1.

Jesus stood, and cried, saying, If any Man Thirst, let him come unto me and Drink, Joh. 7. 37.

I am Alpha *and* Omega, *the Beginning and the End. I will give unto him that is a Thirst, of the Fountain of the Water of Life freely, Rev.* 21. 6.

And the Spirit and the Bride say, Come: And let him that heareth say, Come: And let him that is a Thirst, Come: And whosoever will, let him take the Water of Life freely, Rev. 22. 17.

TO THE READER.

Friendly Reader.

IT is those that are a Thirst, whom Christ Inviteth to come unto him and Drink of the Waters of Life; it is those who see the necessity that their Souls have thereof, who Labour and are heavy Laden with Sin, and see that there is no other way to be eased of it, nor washed from it, but by coming to Christ Jesus, that are willing to come unto him, who only can give them true Rest and Refreshment, and satisfie their Souls with the

Water of Life, when he hath Waſhed them from Sin; but if he Waſh them not, they have no part in him: And therefore, Reader, *if ſuch an One thou art, who art truly a Thirſt for the Waters of Life, I hope theſe Lines may be ſerviceable to thee, being Written in tender Love to all ſuch, that their Minds may be ſtirred up to Faithfulneſs to the Lord, in what he maketh manifeſt unto them, be it never ſo little; whereby they may come to the certain Experience of theſe things in themſelves, and for themſelves,*

ſelves, which are declared of by the Scriptures of Truth; for all which I have a very great eſteem; having herein quoted ſome places of them, which I adviſe thee, for thine own comfort and ſatisfaction, carefully to ſearch (like a Noble Berean*) and ſee whether thoſe things be ſo; where thou may find many things, more largely declared of, than in this ſhort Treatiſe could be well expreſſed: And, in the Reading hereof, let the Fear of God, which is the beginning of true Wiſdom, have a place in thy Heart continually; and then*

if thou meeteſt with any thing that thou at preſent doſt not underſtand, thou wilt not be haſty to Cenſure, but rather wilt wait, that, in the Lords time, by the Manifeſtation of his Spirit of Wiſdom (which is given to thee, and every Man, to profit withal) thy Underſtanding may be ſo Opened, as by true Experience thou mayeſt know the ſame in thine own Heart; for I have not written theſe things only becauſe the Scriptures of Truth declare of them; but becauſe the Lord, in his Love and Mercy, hath in ſome mea-

measure given me as well to Experience the same, as in the Scriptures to Read of them; and being Concerned in Love and Pity towards Multitudes; who under a large profession of Christianity, are yet going on in the broad Way, which leadeth to Destruction, and are even as Blind-folded therein, (wandring like lost Sheep upon the Mountains of Profession, but short of the Enjoyment of what they profess) I could not forbear thus to call unto them in the Love of God, who by the Manifestation of his Spirit in them, is yet striving

ving with them, that he may prevail with them, that they may return to him in his ſtraight Way that leadeth to Life, and ſo eſcape falling headlong into remedileſs Deſtruction, and obtain Salvation, and true Refreſhment by the Water of Life that Chriſt freely giveth: And although thou mayeſt be fully Convinced of the True and Everlaſting Way of God, and mayeſt come amongſt his People who walk in it; and with them retain the preſent Nickname (Quaker) *which in Scorn was given to them, yet herein*

in may be ſome things of Concern for thee to conſider of, in order that thou mayeſt come, in true Experience, to the full poſſeſſion of what thou Profeſſeſt; which that many, in and by Faithfulneſs to God, may obtain, is the earneſt deſire of my Soul, who am a Well-wiſher to all People.

H. M.

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Invitation,

FROM THE

Spirit of Chriſt,

To all that are a Thirſt, to come and Drink of the Waters of Life freely, which Proceed from the Fountain of Eternal Life, &c.

THE Lord God of Heaven and Earth, who declareth himſelf to be the Fountain of Living Waters, whom his People *Iſrael* had forſaken, *Jer.* 55. 1, 2, 3, Jer. 55. 1, and 2, 3.

17. 13. and 17. 13. He cauſeth Proclamation to be made by his
Iſa. 55. 1, 2, 3. Prophet, *Iſa.* 55. 1, 2, 3. ſaying: *Ho every one that Thirſteth, come ye to the Waters; and he that hath no Money, come ye, Buy and Eat; yea, come, Buy Wine and Milk without Money and without Price: Wherefore do ye Spend Money for that which is not Bread? And your Labour for that which Satisfieth not? Hearken diligently unto me, and Eat ye that which is good, and let your Soul delight it ſelf in Fatneſs: Encline your Ear, and come unto me; hear, and your Soul ſhall Live: And I will make an Everlaſting Covenant with you, even the ſure Mercies of* David: And accordingly in Goſpel times, the Lord Jeſus, by his Servant the Apoſtle *John*, cauſed this

to

to be Proclaimed, *viz. I am the Root and Off-ſpring of* David, *the Bright and Morning Star: And the Spirit and the Bride ſay, Come; and let him that heareth ſay, Come; and let him that is a Thirſt come; and whoſoever will, let him take of the Water of Life freely,* Rev. 22. 16, 17. Here is a free and univerſal Invitation from the Spirit of Chriſt, to all that are a Thirſt, and are willing to come, and take of the Water of Life which Chriſt freely giveth, who ſaid, *Whoſoever Drinketh the Water that I ſhall give him, ſhall never Thirſt; but the Water that I ſhall give him, ſhall be in him a Well of Water Springing up into everlaſting Life,* John 4. 14. And ſaid, *If any Man Thirſt, let him come unto me and Drink,* Rev. 22. 16. 17. Jo. 4. 14.

He

He that Believeth on Me, as the Scriptures hath ſaid, out of his Belly ſhall flow Rivers of
Jo. 7. 37, 38. *Living Water*, John 7. 37, 38. And alſo ſaid, *I am the Bread of Life, he that cometh to Me, ſhall never Hunger, and he that believeth on Me, ſhall never*
Jo. 6. 15. *Thirſt*, John 6. 15. So herein is not onely declared a free Invitation, but alſo a true and full Satisfaction, promiſed by Chriſt himſelf to all that come unto him, and believe in him; as theſe Words, to wit, *He ſhall never Hunger, and he ſhall never Thirſt*, fully declare; and that all may come to him, and believe in him, is the very End for which he came into the World, as appeareth by his own Words, who ſaid, *God ſo Loved the World, that he gave his only be-*

begotten Son, that whoſoever believeth in him ſhould not Periſh, but have everlaſting Life: For God ſent not his Son into the World, to condemn the World, but that the World through him might be ſaved, John 3. 16, 17. And this is alſo Teſtified by his Apoſtles, who ſaid, *He is the Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World:* And that, *He is the Saviour of all Men, eſpecially of thoſe that believe; who gave himſelf a Ranſom for all Men,* 1 John 2. 2. 1 Tim. 2. 6. and 4. 10. Yet many are ſaying within themſelves, Oh! That I might ſo come unto Chriſt, and ſo believe in him, that I might find, and inwardly enjoy this true and full Satisfaction by Drinking

John 3. 16, 17.

1 Jo. 2. 2. 1 Tim. 2. 6. & 4. 10.

of

of the Water of Life, that He is ſo freely willing to give! Oh! That I might feel it in me as a Well of Water Springing up into Everlaſting Life! But Ah! I know not how to come to him, nor how to Drink thereof, that I may feel it ſo! Oh! What is the Reaſon that I thus Labour and Endeavour, and yet come not to know this Satisfaction? What ſhall I do that I may Obtain this precious Enjoyment?

Having had Experience of ſuch a Condition in my ſelf, and above all Worldy things, deſired to be truly ſatisfied in my Heart, concerning this moſt weighty matter that any can be concerned about (during their ſhort time here in this World) even that which

can

can Eternally Satisfie: I anſwer to all ſuch, Their ſuch want of ſatisfaction is, becauſe (as I have done) they have Refuſed to come to, and Drink of the Living Water which Chriſt freely offereth or giveth, (though probably they might be Ignorant of what it is, as I was) for if they had Drank it, and Continued ſo to do, they would, no doubt, have found ſatisfaction by it, in ſome meaſure, according to the aforeſaid promiſe of Chriſt himſelf, who ſatisfieth the longing Soul, and filleth the Hungry Soul with Goodneſs, *Pſal.* 107. 9. *Jer.* 31, 14. Pſal. 107. 9. Jer. 31. 14.

Now, the reaſon why any refuſeth to Drink of the Water of Life, which Chriſt freely giveth; is, Becauſe either they

they know not what it is, when offered by him unto them, or becauſe they, thirſting after ſomething elſe, think it to be bitter unto them.

As for thoſe that know not what the Water of Life is, and ſo in their Ignorance of it, refuſe to Drink it; that there are many ſuch, is evident by the Scripture of Truth, which ſaith of Chriſt (who giveth it) that, *He was in the World, and the World was made by him, and the World knew him not; he came unto his own, and his own received him not*, John 1. 10, 11. And that they who walk in the Vanity of their Mind, *have the Underſtanding Darkned, being Alienated (or Eſtranged) from the Life of God, through the Ignorance that*

Jo. 1. 10, 11.

is

is in them, becauſe of the Blindneſs of their Heart, Eph. 4. 17, 18. And ſo the Apoſtle *Peter* ſaid to the Jews, that they denied the Holy One, and the Juſt, and killed the Prince of Life, *&c. And now* (ſaid he) *Brethren, I wot that through Ignorance ye did it, as did alſo your Rulers*, Acts, 3. 14, 15. 17. And the Apoſtle *Paul* ſaith, ſpeaking of himſelf, *Who was before a Blaſphemer, and Perſecutor, and Injurious, but I obtained Mercy becauſe I did it Ignorantly*, 1 Tim. 1. 13. And ſpeaking of the Wiſdom of God (*Which is a Tree of Life, and giveth Life*, Pro. 3. 18. Eccleſ. 7. 12. *And the Well-ſpring of Wiſdom, is as a flowing Brook*, Pro. 18. 4.) *Which*, ſaith he, *none of the Princes of this World knew; for had they known*

Eph. 4. 17. 18.

Acts 3 14. 15. 17.

1 Tim. 1. 13.

Pro. 3. 18. Eccle. 7. 12.

Pro. 18. 4.

known it, they would not have Crucified the Lord of Glory,
1 Cor. 2. 8. 1 Cor. 2. 8. And he ſaid, *Chriſt is the Power of God, and the Wiſdom of God, in whom are hid all the Treaſures of Wiſdom and Knowledge,* 1 Cor. 1. 24. Col. 2. 3. And ſo it is plain, that ſome, through Ignorance, have denied and refuſed Chriſt the Prince of Life, and the Water of Life which he giveth, becauſe they knew it not.

1 Cor. 1. 2.
1 Col. 2. 3.

And that there are ſome (yea too many) that forſake and refuſe the Water of Life, which Chriſt freely giveth, becauſe they Thirſt more after other things, than after it, is alſo very evident; as appeareth by the Lords complaint againſt his People, ſaying, *They have forſaken me the Foun-*

Fountain of Living Waters, and have hewed out Ciſterns, broken Ciſterns, that can hold no Water, Jer. 2. 13. Where- Jer. 2. 13.
by it appeareth that they Thirſted more after the Ciſterns of their own hewing out, than after God the Fountain of Living Waters: And ſo they choſe their own Ciſterns, and their own Inventions, their own Ways, their own Works, and their own Pleaſures, and forſook God, and his Way, and his Commandments, and ſo deprived themſelves of the Enjoyment of him the Fountain of Living Waters; and became as Servants, Home-born-ſlaves, and a Spoil for the Enemy; and ſo their Land was made waſte, and the Cities Burnt without an Inhabitant, and this they procured

procured to themſelves in do-ing that Evil and bitter thing, even in forſaking the Lord their God, when he led them by the Way, and in that his Fear was not in them; and then the Lord Reproved them by the Prophet, ſaying to *Iſrael, What haſt thou to do in the Way of* Egypt, *to Drink the Waters of* Sihor? (which ſignifieth Black or Troublous) *Or what haſt thou to do, to Drink of the Waters of the River in the way of* Aſſyria? *VVhich was to be Deſtroyed,* Jer. 2. 11. *to* 20. Iſa. 30. 31, 32, 33. Read Concerning *Nineveh* a City of *Aſſyria,* Nahum 1. And ſo it ſeemeth, there were ſeveral Waters that they Thirſted after, and Drank of, who forſook God the Fountain of Living Waters; and there-

Jer. 2 11. to 20.
Iſa. 30. 31, 32, 33.
Nah. 1.

therefore the Lord ſaid, He would ſcatter them, as with an Eaſt- ind before the Enemy, and ſhew them the Back and not the Face, in the Day of their Calamity, and they ſhould be written in the Earth; which the Antient Proteſtants, in Margined *Bibles*, have explained thus, *viz.* "*Their* "*Names ſhall not be Regiſtred* "*in the Book of Life*, Jer. 17. 13. and 18. 13, 14, 15, 16, 17. And there are many Examples, Recorded in the Scriptures of Truth, of ſuch as forſook God the Fountain of Living Waters, becauſe of their Thirſt after, and Love of other things; as the Young Man that came to Chriſt, and ſaid, *What ſhall I do that I may Inherit Eternal Life?* It ſeemeth he had a Concern for E-

Jer. 17. 13. & 18. 13, 14, 15, 16, 17.

ternal

ternal Life upon his Mind; and he had done, and obſerved many things, of which he gave account; *and Jeſus, beholding him, Loved him*; but when Jeſus ſaid unto him, *One thing thou lackeſt; Go and Sell whatſoever thou haſt, and give to the Poor, and thou ſhalt have Treaſure in Heaven, and come, take up thy Croſs, and follow me; He was ſad at that ſaying, and went away grieved; for he had great Poſſeſſions*, Mat. 19. 16. Mar. 10. 17.

Mat. 19. 16. Mar. 10. 16.

So though this Man had a great deſire of Eternal Life, yet his Love and Thirſt after the Enjoyment of his Poſſeſſions, cauſed him, through Sorrowfulneſs, to go from Chriſt, the free giver of the Water of Eternal Life; the *Words* of *Chriſt*, which are *Spirit* and *Life*,

Life. And the VVater of Life which Chriſt giveth, they were bitter unto him, he would not Drink fully of the VVater of Life, he Thirſteth more after the Enjoyment of his Poſſeſſions, and ſo he choſe rather his Poſſeſſions, than Eternal Life by him that gave the Poſſeſſions, and could take them away at his Pleaſure. Joh. 6. 63.

And alſo the Apoſtles, *Peter* and *Jude*, ſpeak of ſome amongſt the Chriſtians, in their time, who had forſaken the right way, (which is Chriſt) and followed the way of *Balaam*, and ran greedily after his Error for a Reward, who loved the Wages of Unrighteouſneſs, having an Heart exerciſed with Covetous Practices; who went alſo in the way of *Cain*, the *Perſecutor* Joh. 14. 6.

and *Murderer*, and periſhed in the Gainſaying of *Core*. And ſo thoſe forſook the Fountain of Eternal Life, becauſe of their thirſt and greedineſs, and love of what they deſired to enjoy in the *World*; and it is manifeſt, in this our Age, that many, called *Chriſtians*, as well Teachers as Hearers, are in the ſame ſtate and condition, and this is grief of heart to true *Chriſtians*, who drink and are ſatisfied with the Water of Life which Chriſt giveth.

2 Pet. 2. 14, 15. Jude 11.

For, as the great Enemy of Mankind deſireth and continually endeavoureth that all might thirſt after, and drink of his wicked *Allurements*; even all manner of Sin, with the Vanities and Periſhing Pleaſures of this World; and cauſeth all that give up themſelves

ſelves to ſerve, him not only to commit Sin with greedineſs, and to drink Iniquity like Water; but to deſire that all might partake with them, and drink with them, and be drawn after them. And therefore they give wicked Counſel and praiſe the wicked. They are not afraid leſt there be not Iniquity enough for them to drink, by reaſon of many Partaking and Drinking with them thereof, they know their Prince hath wickedneſs enough for them all, there is no danger of the want of that which they ſo thirſt after: But they muſt afterwards Drink the Water of *Gall. And all the Wicked of the Earth ſhall wring out the Dregs of the Cup of the Lord's Indignation and Fury and drink them.*

Eph 4, 17. 18, 19. Job 15.16. Acts 20. 30. Ezek. 11. 2. Prov. 28. 4. Jer 23 14. 15. Pſal 75.8. Iſa. 51.17. Rev. 14. 10.

So they that have truly thirſted after the Water of Life, and by drinking of it are come to be ſatisfied therewith, in the enjoyment of the Love of God which he hath ſhed abroad in their hearts, which reacheth to all the Creation of God, they are concerned with an earneſt deſire that all might partake with them and drink with them; for they having known the Terror of the Lord, before they were ſatisfied with his Love; now the Love of Chriſt conſtraineth them (not the love of money &c.) to perſwade, provoke, and invite men to Drink of the ſame Water of Life that Chriſt freely giveth unto them, whereby they find and know true Refreſhment and full Satisfaction to their Souls, and they are not afraid

afraid of want thereof, becauſe many partake and drink thereof with them, for they know the Fountain is Infinite, the Fulneſs is in Him, of which they have received and do receive; and therefore in the Love thereof, which plentifully filleth their Hearts, their Souls are as in Travel that many may come to Drink thereof with them; and be Born again of this Spiritual Water and of the Spirit of God, that ſo they may enter in to the Kingdom of God which is within; for if they be not ſo Born they cannot enter thereinto: Neither can they be Children of God, who is Light, nor Children of the Light, nor Members of Chriſt, except by believing in the Light, as

Gal 4. 19.

John 3. 5. & 4. 10. to 17. Luke 17. 21.

Christ Commanded, they be Born again, of that which is Incorruptible, by the Word of God, which liveth and abideth for ever.

Jo. 12.36. 1 Cor. 12. 7 to 27. 1 Pet. 1. 22, 23.

And so the Children of God, Born of his Incorruptible Word, having Tasted that the Lord is Gracious, they, as new Born Babes, desire the sincere Milk of his Word, that they may grow thereby; and he withholds it not from them, but freely giveth them thereof, which is the Water of Life, and Plentifully Refresheth their Souls, and they shall be abundantly Satisfied with the Fatness of his House (who dwelleth in the Light) and he will make them Drink of the River of his Pleasures; for with him is the Fountain of Life, and in his Light they shall see Light.

Psal. 36.8, 9. 1 Pet. 2. 2, 3. 1 Tim. 6. 16.

And

And the Spirit of God bearing Witneſs with the Spirits of theſe that they are the Children of God (who is Light and Love) his Love, in their Hearts abounding, often Conſtraineth them to invite others *to taſt and ſee that the Lord is good, and that there is no want to them that fear him.* Pſal. 34. 8, 9. Rom. 8. 14, 15, 16.

But they that Love the World, and the Vanities, Pleaſures and Sins thereof, and are led by the Luſt of the Fleſh, the Luſt of the Eye, or the Pride of Life, which is of the World, and not of God (the Father of Spirits, and Fountain of Life) they hardly can be prevailed upon, by the Love of God, to Taſte of the Water of Life, which is Spiritual, and which God, by and in the Son of his Love, Jeſus 1 Joh. 1. 5. & 4. 7, 8. Heb, 12. 9.

Chriſt, freely tendereth unto all; for the Lord hath fulfilled his promiſe in this Day, and latter Age of the World, (the fulfilling whereof the Primitive Chriſtians alſo Witneſſed) to wit, *That he would pour out of his Spirit upon all Fleſh*, &c. Now that which is Poured out very fitly, reſembleth Water; and thus the true Chriſtians witneſſed, *That they were all made to Drink into one Spirit, and by one Spirit were all Baptized into one Body*. So they Drank of that which was poured out of the Spirit, and by the Spirit were all Baptized with the One Baptiſm which is with the Holy Spirit, or Ghoſt, which the Apoſtles of Chriſt Preached up; of which the Miniſtration and Ceremony of the Baptiſm

Acts, 2.

1 Cor. 12.13.

Eph. 4.5. Act. 3.4,5. Mat. 3.11.

Baptiſm of *John* with outward Water, was but as a Type, Figure, or Shaddow, in order that thereby Chriſt, who Baptizeth with the Holy Spirit, might be made manifeſt to *Iſrael*. John 1. 29. to 34.

For all outward Typical Signs, Shadows, and Ceremonies, (the Righteouſneſs whereof was fulfilled in Chriſt Jeſus the Subſtance) in the free Diſpenſation of his Glorious Goſpel, Chriſt's Apoſtles Preached down. Rom. 8. Gal. 4. 1. to 15. Gal. 5. Eph. 2. Col. 1. & 2. Chap. Heb. 8. 9. & 10 Ch. 1 Cor. 1. 17. 18. 1 Pet. 1. 18 to 25.

Though they foretold of the coming of the Man of Sin, with all Power and Signs, and Lying VVonders, after the working of Satan, who, by his Inſtruments in his Power, hath ſet up, and introduced many Signs, Shadows, and Ceremonies, in the dark and

woful Night of Apoſtacy and Error, from the Spirit of Chriſt, and Doctrine of his Apoſtles; as alſo did Chriſt himſelf foretell.

2 Theſſ. 2

Mat. 24. 24.

And ſo the true Chriſtians Inwardly Drinking into their Minds and Souls of that which was poured out upon all, of the Spirit, were Inwardly Baptized by the One Holy Spirit, in the One Baptiſm of Chriſt, into One Body, into Chriſt, and into his Death, and ſo they dyed unto Sin, and were waſhed thereby from Sin, and being made free from Sin, were alive unto God through Chriſt, and had their Fruit unto Holineſs, and the end Everlaſting *Life*. And theſe being made free from Sin, and from the Yoak of *Bondage*, unto the weak and beg-

Rom. 6. Gal. 3. 26. 27, 28. 1 Cor. 6. 9, 10, 11.

beggarly Elements, were not to turn again, but to ſtand faſt in the liberty, wherewith Chriſt had made them free. He having blotted out the Hand-writing of Ordinances, that was againſt, and contrary to, the true Chriſtians, and taken it out of the way, nailing it to his Croſs; therefore they being Dead with Chriſt, from the Rudiments, or Elements of the VVorld, were not (as though living in the VVorld) to be ſubject to Ordinances, nor to touch, nor taſte, nor handle them, which all were to Periſh with the uſing after the Doctrines and Commandments of Men, as ſaid the Apoſtle.

Gal. 4.9. & 5. 1.

Col. 2.14. 20, 21, 22. Eph. 2.13. 14, 15, 16.

Now, in that the Apoſtle ſaid, All thoſe Rudiments, or Elements, and Ordinances, were

were to Periſh with the uſing, and they that (by Drinking of the VVater of *Life*, which Chriſt giveth) were alive unto God, were not to be ſubject to them, nor to touch, taſte, nor handle them, it is manifeſt, that all of them, were to be rejected, and ſtood out of, as a Yoak of *Bondage*, by true Chriſtians (who ſtand in the liberty where-with Chriſt hath made them free) as being of no good Effect, or Tendency unto them; Notwithſtanding, the ſame Apoſtle (as alſo ſome others) *who to the Weak, became as Weak, that he might gain the Weak*, had complied with the *Weakneſs* of ſome, in ſuch Ordinances, as Baptiſm, and Circumciſion, and Purification, according to the *Law*, and

1 Cor. 9, 12.

yet

yet he declared, that Chriſt ſent him not to Baptize, but to Preach the Goſpel, and ſaid, *If ye be Circumciſed, Chriſt ſhall profit you nothing*: And ſo it plainly appeareth, that Chriſtians are not to be in *Bondage* to any ſuch Elementary or outward Ordinances, but yet all true Chriſtians are to know the Baptiſm of Chriſt by his Spirit Inwardly, and the Spiritual Circumciſion made without Hands; and a Purifying of their Hearts and Souls in obeying the Truth through the Spirit. So true Chriſtians witneſs all theſe things, Spiritually and Subſtantially.

1 Cor. 1. 16, 17. Acts 16. 3. Gal. 5. 2. 1 Pet. 1. 22. Jam. 4. 8. Rom. 6. 4. Col. 2. 11, 12. Rom. 2. 28, 29.

And now, as one that hath been greatly Diſtreſſed with Thirſt after the Water of Life, which Chriſt giveth, but through

through Mercy have met with true Refreſhment, and full Satisfaction thereby, and have ſeen the Emptyneſs and Inſufficiency of all the outward Signs, Shadows, Ceremonies, Rudiments, Elements and Ordinances, ordained, ſet up, and practiſed by Teachers, for their own Gain, amongſt them called Chriſtians, in the dark and woful Night of Popery, and Apoſtacy, from the Spirit of Chriſt, in ſome of which things, I was in my Childhood, and Youth, trained up, amongſt Profeſſors of Reformation; I ſay, as ſuch a one, in the Openings of the Love of God in my Heart, I am now concerned to ſtir up, invite, exhort, and admoniſh all who have any Breathings or Deſires

fires after God, and his Kingdom, and after Eternal Life, to come, and take, and drink of the VVater of *Life*, which Chriſt freely giveth; that ſo, with all that are faithful to him, they may taſte and ſee how good the Lord is, *whoſe mercy is upon them that fear him throughout all Generations:* And there is Forgiveneſs and Mercy with him, that he may be feared; and he that ſeeketh him, with all his Heart, ſhall find him; who ſatisfieth the longing Soul, and filleth the Hungry Soul with goodneſs.

Pſal. 107. 9. & 130. 4. 7. & 103. 17. Luk. 1. 50. Deut. 4. 29, 30, 31. Jer. 29. 13.

And therefore, every one that is a Thirſt after the Lord God, the Fountain of Living Waters. Oh! give up your whole Hearts chearfully to ſeek him, whilſt he may be found;

found; this is *now* the Day of your Viſitation, whilſt He maketh tender your Hearts with his Love, by the Spirit of the Son of his Love, Jeſus Chriſt, which according to his Promiſe, *He hath poured out upon all Fleſh, in theſe latter Days, a Meaſure, or Manifeſtation, whereof is given to every Man to profit withal*, and the Manifeſtation whereof is the true Light, that enlighteneth every Man that cometh into the World, and this manifeſteth and ſheweth you your Sins, and reproveth you for them in your Hearts and Conſciences, and this ſheweth you your ſeveral States and Conditions, in which your Souls ſtand before the all-ſeeing Eye of God, and whether you are prepared to meet him with

joy,

joy, if he *now* call you to an account for all your Deeds done in the Body, whether they be good, or whether they be evil; for the Lord will certainly ſo take account from all People upon the Face of the Whole Earth: And that you may find the Lord to your everlaſting Comfort, and may with him drink of the River of his Pleaſures for evermore, This is the advice that, in the Name and Councel of God, I have to give unto you, *Truſt not in Man, to be your Guide to the Lord*; but, according to the advice of Chriſt, and his Apoſtles, *Take heed that no Man deceive you*, in this your greateſt concern, that ever you muſt have, whilſt you dwell upon the Earth, which is (or ought to be) to ſeek and

Jer. 9.3,4, 5. & 12.6. Mic.7.4,5 Jer. 17. 5. Mat.24.4. Eph.5.3,4, 6.13. Col. 2,4. 8. 18. 1 Joh.3.7. 1 Cor.12. 7. Rom.1. 19.Jo.1.9.

and ſerve the Lord with your whole Hearts *Now*, whilſt He, in his Love, is ſtriving with you, to gather you to himſelf, by the Light or Manifeſtation of his Holy Spirit, which he hath given unto you for that very End and Purpoſe.

But, *Ah!* truſt in the Lord, and fear his Name, and truſt and believe in the true Light, which reproveth for Sin, in your Hearts, for this will deceive none, and, with your Minds inwardly retired, diligently hearken to it, and turn from the Sin, for which it reproveth, by the reproofs of it's Inſtruction, for that is the way of *Life*; and ſo you will know a waſhing and a cleanſing from Sin by it, as you are faithful in Obedience

ence to it, for it is the Water of *Life*, which Chriſt giveth to waſh the Heart and Soul from Wickedneſs, and to quicken them that are Dead in Treſpaſſes and in Sins (as all in the fallen ſtate of the firſt *Adam* are) and it is the Light of Chriſt that ſhineth in the Heart and Conſcience, which, being taken heed unto, ſheweth Sin to be exceeding ſinful, and reproveth for it, that all might leave it, and come out of it, and it is the Voice of Chriſt (the Power and Wiſdom of God) who ſpeaketh from Heaven thereby, ſaying, *Turn you at my Reproof: Behold I will pour out my Spirit unto you, I will make known my Words unto you.*

1 Cor. 1. 24. Prov. 1. 20, to 23. & 6. 23. Heb. 12. 25. 2 Cor. 5. 5 to 20. Eph. 2.

And as you faithfully continue, to take diligent heed, to

to the Light, (which Inwardly ſmiteth and reproveth you for your Sins, and in Secret miniſtreth Judgment againſt them) then ſhall you know, if you follow on to know the Lord, the Fountain of Living Waters, that his going forth, is prepared as the Morning; and he will come unto you as the Rain, and as Showers that water the Earth, whoſe Judgments are as a Light that goeth forth. And ſo as you Inwardly, in your Hungring and Thirſting after Righteouſneſs, and that you may be right in Gods Sight, receive the Light, and obey it, in the love of it, which all that do Evil hate, becauſe it reproveth them; and as you love to drink of the Water of Life, which is bitter to all that love Sin,

Hoſea 6: 1,2,3,4,5. Pſal. 72.6.

Sin, you may come to know Redemption from Sin by the Judgment of the Light, *For* Zion *is redeemed through Judgment, and Her Converts with Righteouſneſs.* And ſo you may know Inwardly, a Waſhing, and a true Baptiſm in Spiritual *Jordan*, which ſignifieth the River of *Judgment*; and that as certainly as ever *John* Baptized any in outward *Jordan*; and this is the one true Spiritual Baptiſm of Chriſt to all true Chriſtians, by which a being Born again (or from above, as it is in the *Greek*) is known, and a being Born of Water and of the Spirit is known, which is of abſolute neceſſity to Salvation, for Chriſt himſelf ſaid, *Except a Man be ſo Born, he cannot enter into the Kingdom of God.* Iſa. 1. 27. John, 3. 5.

And

And the Ancient Proteſtants (who upon good Ground, had lately ſeparated themſelves from Popery) have left upon Record in Margined *Bibles*, their ſenſe, concerning this word *Water*; which was, that Chriſt here meaneth Spiritual Water, even the Water which Chriſt giveth; See the Margent of the *Bible*, Printed at *London*, with Authority in the time of Queen *Elizabeth*, by *Chriſtopher Barker*, 1652. And *Beza*'s *Latin Teſtament* with *Annotations*, Printed at *London*, with Authority, 1581. But now many, who pretend to be Succeſſors to thoſe Ancient Proteſtant Reformers (as the Popes pretend to be, to the Apoſtle *Peter*) they being out of the Life and Power which Quickened them, give, in their depra-

depraved Senſe, a quite contrary Expoſition of theſe words, and bring them as a material Proof for their outward Water Baptiſm of Infants, or others, whereby they get a periſhing gain of Mony to themſelves. Oh! Therefore let not your Faith ſtand in Wiſdom of Men, but in Chriſt the Power and VViſdom of God; and believe in the Light, or manifeſtation of his Spirit, which reproveth for Sin in your Hearts, as Chriſt Commanded; which is the VVord of his Power, and of his VViſdom, and the VVord of the Kingdom of God, which is within, and is ſown in the Hearts of all; this is the word of Faith nigh, even in the Mouth and in the Heart, which the Apoſtles Preached; this is John 12. 36.

is the Engrafted VVord that is able to ſave your Souls; and this is the VVord of God's Grace which bringeth Salvation and hath appeared to all Men; and this was, and is, the Teacher of all true Chriſtians, who were, and are, thereby taught to deny, and forſake all ungodlineſs and worldly Luſts, and ſo come to be Sanctified and Cleanſed from Sin, by the waſhing of the VVater (which Chriſt giveth) by the VVord, even the waſhing of Regeneration, and renewing of the holy Spirit (or Ghoſt) which he hath ſhed (and doth ſhed, or pour out) on them abundantly through Jeſus Chriſt their Saviour; that they being juſtified by his Grace, ſhould be made Heirs (of his Kingdom)

accor-

according to the hope of Eternal Life: And it is the earneſt deſire of my Soul, that all who have any true deſires after God, the Fountain of Living Waters, and after the Water of Life that Chriſt giveth, and after his Kingdom, and the Righteouſneſs of it, might come thus to be taught by his Light, by his Grace, and by the Engrafted Word or Word of his Kingdom in their Hearts, that denying Ungodlineſs and worldly Luſts, they may live Soberly, Righteouſly and Godly in this preſent World; and ſo may come to witneſs theſe pretious things in themſelves, and for themſelves.

Tit. 2. 11. 12. & 3. 3. to 8. Act. 14. 3. & 20. 32. Rom 10. 8. 1 Cor. 1. 20 to 25. 1 Cor. 2. 3, 4, 5, Joh. 16 7, 8, 9. & 12. 36. Jam. 1. 21.

But, Ah! The Temptations and Snares of the Enemy of Mankind, are many, and are

greatly prevalent ! For he, with all Deceivableneſs of Unrighteouſneſs and Sin, labour-eth to repreſent Obedience to the Light, which Inwardly reproveth for Sin, as a very hard thing, and as he hath drawn People into Sin, there (with all his Power) he endeavoureth to keep them, under his Slavery, and repreſent it as a grievous bitter thing to Drink of the Water of Life, which Chriſt giveth, which Inwardly waſheth away Sin, and quickeneth them that were dead in Treſpaſſes and Sins, who receive it in the Love of it, and freely Drink it, as Chriſt giveth it ; for it is not like that the deceitful Prince, or ruler of Darkneſs, would have any to obey the true *Light* of *Chriſt* in their Hearts, for then he

he looſeth his Dominion and Rule in their Hearts; nor is it like that the Devil, who hath the Power of Death, in which they, who are Dead in Sin, remain; would have any to Drink of the *Water* of *Life*, which waſhes away Sin, and makes alive to God them who drink it; for then he would looſe his Power, and his Reign and Rule over ſuch. Eph. 6. 12. Heb. 2. 14.

And therefore, with all his might, he beſtirreth him that he may ſtill keep under his Power of Death and Darkneſs in his Kingdom and Dominion, thoſe that are, by the true *Light* in their Hearts, Convinced of their evil Deeds, and have tender deſires after God and his Kingdom, and the Righteouſneſs thereof, and earneſt Breathings and Thirſtings

ſtings after the Water of *Life*, which Chriſt giveth: And therefore when any are concerned for their Souls Eternal Happineſs, and in obedience to the true *Light*, are made willing to forſake the Devil and all his *Works*, and all the *Pomps* and *Vanities* of this wicked *World*, and all the *Sins* and *Sinful Luſts* of the *Fleſh*, then he, with his utmoſt endeavours, perſwades by his deceitful Allurements of all kinds in their Hearts, and ſetteth before their Minds, what a diſgraceful thing it will be to them, to forſake the Follies, Friendſhips, Cuſtoms, ane Faſhions of the *World*, and that as he would perſwade, as being things of Indifferency, and ſo upon an uncertain Ground: But if he thereby prevail not, but

but that many ſuch, being Convinced of the Evil of them, do begin to forſake them; Then how like to a Roaring *Lyon* doth he appear? Then what a Conſternation? What a Trouble? What a Vexation? What a Diſpleaſure againſt ſuch an one in their Parents, Relations, former Friends and Acquaintance ſheweth it ſelf, and breaketh out? Then they uſe all their utmoſt endeavours by Rebukes and Threatnings, to diſcourage, and by fair ſpeeches, or large Promiſes, on the other hand, to prevail upon ſuch an one; yea, and ſometimes they, who have ſolemnly promiſed as to God, for ſuch an one (when an Infant, in that which they call Baptiſm) that he, or ſhe, ſhould Renounce the Divil and all his

Works, and all the *Pomps* and *Vanities* of this wicked *World*, &c. When he, or ſhe, cometh really to renounce them, they, who promiſed it, (being therein themſelves) are as mad, and as fierce againſt them, as any others, for their ſo doing.

But bleſſed be the Name of the *Lord* for ever, All thoſe who have been Faithful to him, and Obedient to his *Light* in their Hearts, and could not be ſatisfied with any thing, ſhort of the true ſatisfaction that Chriſt Inwardly giveth. Theſe have in their ſeeking found it, Theſe the *Lord* hath preſerved through all thoſe Troubles, Difficulties and hard Beſetments; and, in his own time, hath made all thoſe hard things to become

come eaſie to them. Theſe have met with Refreſhment by the *Water* of *Life*, in the way wherein the *Lord* by his *Light* and *Love* in their Hearts hath led them, and he hath ſo enlarged their Hearts with his *Love*, that now they, in his Power, can run the way of his Commandments, and to them his Commandments are not grievous, but very Delightful and pleaſant.

Pro. 4. 18, 19. Pro. 3. 17. Act. 3. 19. Pſal. 119. 32. Iſa. 55. 1, 2. Mal. 3. 1, 2, 3, 4. 1 Joh. 5. 3. Mat. 11. 30. Pſal. 37. 1. to 20. Iſa. 58. 8. to 14. Pſal. 110. 1. to 7.

And they who have been faithful in Obedience to Honour the *Lord*, he hath Honoured them with his Wiſdom, in which their Eye (not fixt upon the Changeableneſs of the World) hath been ſingle to God, who is *Love*, and in his *Wiſdom* and *Love* abiding, they have often been favoured again by Parents

and Relations, more than before the time that they were diſpleaſed with them, for leaving the VVorſhips, Cuſtoms and Faſhions of the VVorld for the Lord's Sake.

And ſo they who have been truly a Thirſt after the VVater of *Life*, they have been willing to accept of the free *Invitation* of *Chriſt*, who made publick Proclamation, ſaying, *If any Man Thirſt, let him come unto Me and Drink; he that believeth on Me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of Living Water, and this he ſpake of the Spirit, which they that believe on him ſhould Receive.* So it is plain, that they who truly believe in Chriſt, they do receive his Spirit, but none can receive his Spirit, nor truly believe

Joh. 7. 37, 38, 39.

believe on him, but they that (as he commanded) believe in the Light, which is the manifeſtation of his Spirit, and receive it in the Love of it, and that in faithful Obedience thereunto; and they who ſo believe, receive and obey it, they Drink to their full Satisfaction, even of him the Spiritual Rock of Ages, of which all the *Patriarchs*, *Prophets*, and holy *Men* of *God* have in Ages drunk, which in theſe latter Daies (as was Prophecied) is as a Fountain ſet open to the Houſe of *David*, and to the Inhabitants of *Jeruſalem*, for Sin, and for Uncleanneſs.

Eze. 13.1. 1 Cor.10. 1, 2, 3, 4. Joel 2.28, 29. & 3. 18.

And ſo they who have believed in the Light, the manifeſtation of the Spirit of Chriſt, of which God hath poured

out upon all Flesh, and which they, who truly believe on Christ, receive, and have faithfully obeyed it in their own Hearts, they have come to Christ, and have drunk to their Souls Satisfaction; and he, according to his promise, hath given unto them, being a Thirst, of the Fountain of the Water of *Life* freely. And so these, receiving and obeying the Light and Voice of the Spirit of Christ in their Hearts, they know him to be their Shepherd, therefore they cannot lack any thing that is good, for he feedeth them with the Bread of *Life*, and with the VVater of *Life*, which is with his Flesh and Blood Spiritually Administred to their Souls, which Mystery he thus explained to his Disciples, saying,

Rev. 21. 6.

saying, *It is the Spirit that Quickneth, the Flesh profitteth nothing; The Words that I speak unto you, they are Spirit, and they are Life.* John 6.53 to 69. & 10.1 to 31. Jer.15,15, 16.

And it is only they who believe in, obey, and follow Christ in the Obedience of the *Light*, Manifestation and Voyce of his Spirit, who receive from him the *Words* of *Eternal Life*, to their Souls everlasting Satisfaction, that know an Eating of the Bread of *Life*, which is the *Flesh* of *Christ*, and a Drinking of the *Water* of *Life*, and *Blood* of *Christ*, which is one (which is a Mystery to all the disobedient to the Light, which they cannot understand, though they may have the Knowledge of all Languages) And doth not this agree with that saying

of *John Gerhard* (who was much eſteemed amongſt the former Proteſtants) *viz. vitæ fons eſt caro Chriſti*, The Fountain of Life is the Fleſh of Chriſt? Which implyeth that it is the ſame thing to Drink of the Fountain of Life, as to Eat the Fleſh of Chriſt: See *Gerhard's Meditations* in Latin, *Med.* 28. Page 89. Printed at *Amſterdam*, in the Year 1629.

And this is the Daily Bread of true Chriſtians, without which their Souls cannot live to God, which they Daily receive, as his will (which is their Sanctification) is done in them, for it is their Satisfaction, Meat, and Drink, to know Daily his Will done in them; which can only be known in Obedience to his Light, Grace, Word and Manifeſtation

nifeſtation of his Spirit in their Hearts; and their Souls cannot, at any time, be ſatisfied without this Daily Food, no more than an hungry Man, can be ſatisfied without Natural Food; and therefore it is always their chief Concern, to be preſerved in a true prepared ſtate, to receive daily this Heavenly Bread and Water of Life, the Fleſh and Blood of Chriſt; and therefore ſuch cannot but daily remember him, who gave himſelf a Ranſom for them, and ſhed his precious Blood for them; they need no outward Ceremonies to remind them thereof.

And theſe who walk in the Light, as he is in the Light, they come to know perfect Redemption, Salvation, Waſhing,

ſhing, Purifying, and Cleanſing from all Sin, in the Name and Power, and by the Blood and Spirit of Jeſus Chriſt, and thus *David*, whoſe Soul greatly Panted and Thirſted for God; and who, with his whole Heart, ſought God, and deſired to be Guided by his Light and Truth, and hid God's VVord in his Heart, that he might not Sin againſt him, which he ſaid was a *Lamp unto his Feet, and a Light unto his Path*; he Bleſſed the Lord, who forgave all his Iniquities, and Healed all his Diſeaſes, and redeemed his Life from Deſtruction, and Satisfied his Mouth with good things; he, ſpeaking of himſelf and others, ſaid, *As far as the Eaſt is from the Weſt, ſo far hath he removed our Tranſgreſſions from us.*

Pſal. 42. 1, 2, 3. & 43. 3. & 103. 1 to 20. & 119. 11. 97. 103, 104, 105. Tit. 2. 11, 12, 13, 14. 1 John 1. 5, 6, 7 & 3. 3, 4, 5, 6, 7. 8, 9. 1 Cor. 6. 11. Rev. 1. 5. & 7. 17.

us. And he ſaid, *The Lord is my Light and my Salvation.*

So there is a very great difference between the ſtate of *David*, and the People of God, who walk in the Light, whoſe Tranſgreſſions God hath removed from them, as far as the Eaſt is from the Weſt; and the ſtate of thoſe titular Chriſtians, who in diſobedience to the Light, deny the ſufficiency of it, and confeſs commonly, that they are daily and continually Sinning, and Tranſgreſſing in Thought, Word, and Deed, and believe that they muſt be ſo, whilſt their Bodies live, their Sins are very near them, their Faith is not in the Light, the Word of the Power of God, and the Word of Faith (which

the

the Apoſtles Preached) nigh in the Heart: And therefore their beſt performances (as themſelves alſo confeſs) are ſinful, for as the Faith of true Chriſtians is one: *So without that Faith, it is Impoſſible to pleaſe God, and whatſoever is not of that Faith is Sin.*

Eph. 4. 5. Heb. 11. 6. Rom. 14. 23. Rom. 10. 8.

And theſe are the Teachers, as well as Hearers, who ſtand in the Shadows, Signs, Ceremonies, Carnal Ordinances, and Traditions of Men, and are out of the Living Faith which ſtands in the Light of Chriſt, the Word of Faith in the Heart, which the Apoſtles Preached, whereby the true Chriſtians witneſſed Victory over Sin, and over the World that lyeth in Wickedneſs: And ſo in their Dead Faith which giveth not Victory

ry, the Blind lead the Blind, and the Leaders of the People cauſe them to Err, and they that are led of them, are deſtroyed, and periſh for want of the knowledge of God; though many of them may have a Zeal after him.

Hoſea 4.1, to 11. Iſa. 9. 13, 14, 15, 16. Mat. 15.6, to 15. Rom. 10. 1, to 9. 1 Joh. 5.3, 4. & 2.13, 14. 1 Cor. 15.55, 56, 57.

And therefore my Soul earneſtly deſireth that all (of what Profeſſion ſoever) that have any true Zeal and Deſires after the knowledge of God, and of his Living Way and Truth, which is Eternal Life, might come into true Faithfulneſs and Obedience unto his Gift, which is the Light or Manifeſtation of his Spirit in their Hearts, without which no Man can know God, nor the things of God, which concern their Eternal Salvation.

John 17 2, 3. Joh. 14. 6, 7. Rom. 6. 23. 1 Cor. 2. 9, to 15. 1 John 2. 2, 3, 4.

Oh!

Oh! Therefore whilſt you have a Day, prize it; whilſt the Lord Viſiteth you by his Grace and Light in your Hearts. Oh! Receive it in the love of it, hearken diligently to the reproof of Inſtruction in your Hearts, and turn from Sin at the reproofs thereof, or elſe you cannot walk in the VVay of Life; hearken to the Voice of the Spirit of Chriſt in your Hearts, and be faithful in Obedience thereunto, for otherwiſe you can never come to know God, the Fountain of Living Waters, nor the things of God, that concern your Everlaſting Peace and Welfare.

Now is the time of your Viſitation, now is Life and Death ſet before you, now it is in your choice to chooſe; now

now the Lord by the Light and Voice of his Spirit in your Hearts, calleth unto you. Oh! Do not you refuſe; now the Lord ſtretcheth out his Hand of Power to redeem and ſave your Souls, and maketh you (in ſome degree) ſenſible of it, by the Word of his Power in your Hearts. Oh! Do not you diſregard it; now by his Grace and Light in your Hearts, he knocketh at the Door of your Hearts, Oh do not you ſhut them againſt him; now by his Voice and Light in your Hearts, he is reproving you for your Sins, and ſetting them in order before your view, and giving you excellent Councel, *which is to turn to him at his reproof, that your Souls may live, and to forſake Sin, which bringeth forth*

forth Death; now is the time to know true repentance in your Hearts for your Sins, which have ſeparated you from the enjoyment of the glorious Light and Favour of the Countenance of God, who is the Fountain of Living VVaters, who is yet Inviteing you, and in his Love, by the Light and Manifeſtation of his Spirit in your Hearts, is yet ſtriving with you, that he might bring you to himſelf, where you may Drink of the Fountain of the Water of Life freely, that your Souls may Live in Eternal Happineſs.

And therefore now, in this the precious Day of your Viſitation. Oh! Hearken diligently to that of God in your Hearts and Conſciences, that in ſecret, upon your Beds, by the

the VVay, and at all times, as you take heed unto it, ſheweth you the evil of your doings, and inwardly reproveth for Sin, for that is the Light and Voice of Chriſt in your ſelves, which ſetteth before you Life and Death, and if you chooſe Faithfulneſs and Obedience thereunto, and turn at its reproofs, it will teach you the fear of the Lord, which is a Fountain of Life, to depart from the Snares of Death. Prov. 14. 27. & 13. 14. Pſal. 33.7,to19.

Oh! Therefore, now, ſubmit your ſelves to God, ſubmit your VVills to his VVill, for herein ſtandeth your choice of Life or Death, whether you will deny your ſelves, and your own VVills, in forſaking your Sins in true Obedience to the Teachings of his Light and Grace, and engrafted

ted Word of Power in your own Hearts, wherein, and whereby, you may come to know, and witneſs freedom from, and Dominion and Victory over the Power of the Enemy, that led you into Sin, and a waſhing and cleanſing by the Blood of Chriſt, the Water of Life, from all Sin, that your Souls may live in Peace with God in his Kingdom for ever; or whether you will in your own Wills, and in diſobedience to the Light, Grace, and Voice of the Spirit of Chriſt in your own Hearts, perſiſt and go on in the devices and deſires of your own Hearts, reſiſting the will and councel of God inwardly made manifeſt to you; and ſo you will be lyable, and apt to be deceived by Men, and

and retained in the dead, empty, formal, vain VVorſhips, which are taught and preſcribed by Men, where there is no acceptance with God; and ſo continuing in Diſobedience and Sin, you muſt receive the wages of Sin, which is Death and Deſtruction everlaſting; for they that know not God, and that obey not the Light, which is the Goſpel of Jeſus Chriſt, ſhall be puniſhed with everlaſting Deſtruction from the preſence of the Lord, and from the glory of his Power. 2 Theſſ. 1. 3, 9. 2 Cor. 4. 3, 4. Mar. 7. 6, 7, 8, 9. Mat. 15. 8, 9.

And foraſmuch as none can know God, or the things of God, who is Light, but in and by the Light or Manifeſtation of his Spirit, which is the Talent that God hath given to every Man to profit withal, in

in the knowledge of the things of God, that concern his everlasting Peace; and every man must certainly render an account to God for himself, how he hath profited therewith, and none can profit therewith, but only they who dwell and remain in faithful Obedience thereunto; Therefore how circumspect! How careful! How diligent! And how faithful ought every one to be, in true Obedience to the Light and Spirit of God, that with joy they may be ready and always prepared to give an account to *God*, of their profiting therewith, and may receive the good and faithful Servants Reward, and enter into the joy of their Lord, and drink of the River of his Pleasures for evermore; and

on

on the other hand, leſt, like the wicked and ſlothful Servant, that charged his Lord with being a hard Man, reaping where he had not Sown, and gathering where he had not ſtrawed, and could give no account of his profiting with his Lord's Talent, they they alſo being found in diſobedience, can give no account to God of their profiting with his Talent (that Light which reproveth for Sin in their Heart) they receive the reward of the unprofitable Servant, and be caſt into outer Darkneſs, where ſhall be weeping and gnaſhing of Teeth.

Mat. 25. 14, to 31. Luke, 19. 12, to 27. Rom. 14. 12. Mat. 12. 36. 1 Pet. 4. 5. 1 Cor. 12. 7. Rom. 12. 18, 19. Eph. 5. 1, to 16.

And therefore all you, whoſe Hearts truly deſire to know a profiting with the Talent which God hath given you, that you may give an account

thereof to him with joy, ſee that you be faithful in obedience to his Gift, his Light and Grace in your Hearts, for the Lord is certainly near to require an account of you, how you have profited with the ſame, and how you have lived in obedience thereunto, and to him, who ſearcheth and knoweth the ſecrets of all your Hearts, muſt every one render an account of every deed done in the Body, with every ſecret thing, whether it be good, or whether it be evil; and every one ſhall bear his own burden.

Eccleſ. 12. 14. Gal. 6. 5.

Oh! Then what cauſe have you to take heed that no Man deceive you, *For many*, as Chriſt foretold, *are come in his Name, ſaying, he is Chriſt, and profeſs to be Miniſters of Chriſt*, though

though he never ſent them; and theſe ſhall not profit People at all; neither ſhall People be any whit the better prepared to give an account to God, of their profiting with his Talent, for all that ſuch pretending Miniſters as theſe, can either ſay, or do for them; and all, whoſe Eye is ſingle to the Lord, may eaſily perceive them, for their Doctrine declareth them all to be in the ſlothful Servant's State, unprepared to account for themſelves; for they tell People that the Light and Grace of Chriſt in their Hearts, which is the Talent, God hath given to every Man and Woman to profit withal, is not ſufficient to lead them to Salvation, and that none can expect to be ſaved thereby, and made

free from Sin, whilſt they live in this World; and yet they ſay, that God will require an account of all; and is not this a plain charging God to be an hard Maſter, as reaping where he hath not ſowed, and gathering where he hath not ſtrawed? For how can God juſty require an account of every Man, if he give not to every Man a ſufficient Talent? It is ſuch Teachers as theſe, that keep People ever Learning, and never able to come to the true knowledge of the Truth, as it is in Jeſus.

Jer. 23. 21, 22, 23. & 2 Tim. 3. 1, to 7.

God (who knoweth the ſecrets of all Hearts) knoweth that I have not any prejudice, or evil will in my Heart towards any Man, but have been made fully ſenſible of the great danger my Soul was in,

of

of being eternally deceived by them (as well as by that Spirit in my own particular which hath deceived them) whilſt I ſate under ſuch Teachers, of whom I earneſtly and ſeriouſly ſought for Satisfaction, and diligently enquired of them (having been brought up amongſt them) before I left them, concerning the Way of God, and the Sufficiency of his Univerſal Light and Spirit to lead to Salvation, which I was greatly concerned to know for my ſelf. But Ay! They were ſtrangers to it, they believed not in the Sufficiency of it, they ſcoffed at the movings of the Spirit, of which God hath poured upon all Fleſh; and the Lord gave me plainly to ſee and know, that he therefore

would pour his Contempt upon them, which he hath performed, and is performing; And he hath given me (and Thousands at this day) perfectly to know that they are of the Scoffers, that were prophesied of, to come in the last Days, walking after their own Lusts, and saying, *Where is the promise of his coming? For since the Fathers fell a sleep, all things continue as they were from the beginning of the Creation.*

2 Pet. 3. 3,4.

Observe, They who walk after their own Lusts, it is manifest that they walk not in the Light and Spirit of Christ, which teacheth to deny the Lusts, and reproveth for the same; and so these say, Where is the promise? For since the Fathers fell a sleep, all things continue as they were;

were; and they ſay, The Fathers have left us the Scriptures, and we have them now chiefly to direct us, and we muſt not expect now to enjoy God, and Chriſt, and divine Revelation by Chriſt, as the Saints of Old, and the Prophets, and holy Men of *God* did enjoy; and ſo this their Doctrine, is contrary to the promiſe of God, who ſaid, *That in the laſt Days, he would pour out of his Spirit upon all Fleſh, and Sons and Daughters ſhould Propheſie*, &c.

And bleſſed be the Name of the Lord for ever, he hath made many thouſands, in theſe laſt days, witneſſes of the fulfilling of his promiſe; on whom he hath poured out, and ſhed abundantly of his Grace, Love, Light, Truth,

and holy Spirit, and these say not (like the Scoffers) *Where is the promise of his coming?* For they know, and witness, his Second coming in the Spirit, unto them who have diligently looked for him, without Sin unto Salvation.

John 14. 18. Mat. 28. 20. Heb. 9. 28. Act. 2. 33. Rom. 5. 5. Tit. 3. 6.

But these are they who have been truly willing, in Faithfulness and Obedience to the Light and Grace of Christ, to deny all Ungodliness and Worldly Lusts, and all the Pomps and Vanities of the World, because in them they plainly saw that they could not enjoy, nor come to feed upon the Bread of Life, and Water of Life (for which their Souls were sore a thirst) that Christ freely giveth to all true Christians, that are taught of him, who Eat and Drink at his

Luke 22. 28, 29, 30. Luke 17. 21.

his Table in his Kingdom, which is within. And theſe, being Children of the Light, they walk in the Light of the Lord, and of the Lamb, wherein the Nations of them that are ſaved muſt walk; and he is their Life, and the length of their Days, and their exceeding great reward; and theſe, in the obedience of his Spirit, honour God, and wholly depend upon him; and alſo eſteem the Scriptures, given forth by the Inſpiration of God, and by holy Men of God, who Spake, and Wrote, as they were moved by the holy Spirit of God, for the whole tendency of the Scriptures of Truth, is to direct unto Jeſus Chriſt, who teacheth his People by his Light, Grace, and holy Spirit, in their Hearts,

John 12. 36. Pſal. 56.13. Job 33.28,29, 30. 1 Joh. 1.7. Pſal. 89.15. Iſa. 35.8,9,10. Pro. 4.18, 19. Iſa. 60. 19. Mic. 4. 2, to 11. Rev. 21. 23, 24. Deut. 30. 20. Gen. 15.1. 1 Pet. 1.18, 19, 20, 21.

and theſe prefer the Scriptures in walking according to them; but they, who walk after their own Luſts, walk contrary to the Scriptures, and neither Honour God nor the Scriptures, though they may profeſs and talk much of them.

And ſo it is the deceitful working of the Spiritual Enemy, in the Hearts of People, that draweth them from the obedience of the Light, Voyce, and Grace of Chriſt in their Hearts, into the Love of the Pomps, Pleaſures, and Vanities of this World, and into the Sinful Luſts of the Fleſh; and ſo to depend upon the teachers that live in the Pomps and Vanities and Luſts; and and this cauſeth Sin, and the Fruits of the Fleſh, and Works of Darkneſs, to be brought forth

forth in them; for which the Light inwardly reproveth them: And it is the love and deſire after thoſe things that hinders People from being truly a thirſt after the Water of Life, which Chriſt giveth, and from coming to drink thereof; it is the love of thoſe things that cauſeth them to think that obedience to the Light and Grace of God, and drinking of the Water of Life, which Chriſt giveth, is an exceeding bitter thing.

Ah! But whether doth the Love of thoſe things lead People? For the Apoſtle *John* ſaid, *If any Man love the World, and the things that are in the World*, which he calleth, *the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, the Love of the Father is not* 1 John 2. 15, 16, 17.

in

in him. And likewiſe the Apoſtle *James* ſaid to ſome, (who, in the love of the World, were adulterated from the love of God) *Know ye not, that the Friendſhip of the World, is*
Jam. 4.4. *Enmity with God? Whoſoever therefore will be a Friend of the World, is the Enemy of God:* And what ſhall become of the Enemies of the juſt God? The Apoſtle *Paul* ſaith, *The Lord Jeſus ſhall be Revealed from Heaven, in flaming Fire, taking Vengeance on them that*
2 Theſſ. 1. 7, 8, 9. Act. 26. 23. *know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting Deſtruction from the preſence of the Lord.*

Oh! Therefore all you, who have any tender deſires in your Hearts after the Lord, and after the Water of Life, that you

you may come to drink thereof, and receive eternal Satisfaction thereby, take heed to the Light, though yet the appearance thereof be never ſo ſmall, which is the ſmall ſtill Voice of Chriſt, which, in your Hearts, ſheweth to you your Sins, and reproveth you for the ſame; they did well that took heed to it formerly. Oh! Now, do ye well in taking heed to it, though it be but as a Light ſhining in a Dark place; and as, you continue in faithful obedience to it, you will know the Day to dawn, and the Day Star to ariſe in your Hearts. 2Pet.1.19. Rev.2.28. 29. & 22. 14,15,16, 17.

Oh! I ſay again, hearken to that which reproveth for Sin in your Hearts and Conſciences, whereby Chriſt knocketh at the Door of your Hearts, even

even by his Light, Voice, and Manifeſtation of his Spirit, and ſaith he, *If any Man hear my Voice, and open the Door, I will come in unto him, and will ſup with him, and he with me*; and ſo you may know a ſupping and a drinking of the VVater of Life, which He giveth: And there is not another way to know a drinking thereof. And it was the advice that the Servant of Chriſt was commanded to write and ſend to every one of the Seven Churches, which were in *Aſia*, particularly; to wit, *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches.*

Rev. 3. 19,20.

Rev. 2. 7. 11, 17,29, & 3.6. 22.

And therefore, now, whilſt the day of your Viſitation laſteth, whilſt the Lord in his love ſtretcheth out his Hand

to

to gather you to himſelf (as he did to diſobedient *Iſrael* and *Jeruſalem*) and whilſt he calleth unto you by his Voice in your Hearts, and whilſt he ſtriveth with you, and in your Hearts warns you to turn at his reproofs; Oh! Harden not your Hearts againſt him, that would have you to be reconciled to him, for his Spirit will not always ſtrive with you; and therefore give not the Lord cauſe to ſay of you, *That becauſe he called, and ye refuſed, he ſtretched out his Hand, but ye regarded not, but have ſet at nought all his Counſel, and would none of his reproof, hated to be reformed, and did not chooſe the Fear of the Lord*, that therefore, *ye ſhall call upon him, but he will not anſwer, ye ſhall ſeek him early,*

Rom. 10. 21. Mat. 23. 27. Luke 19. 41, 42 43.

early, but ſhall not find him,
Prov. 1. 23, to 33. & 29. 1. Gen. 6. 3. *but he will laugh at your Calamity, and mock when your Fear cometh as a Deſolation, and your Deſtruction as a Whirl-wind*; you know a Whirl-wind cometh ſuddenly; and he that, being often reproved, hardneth his Neck, ſhall ſuddenly be deſtroyed, and that without remedy.

Remember Lot's *Wife* (as Luke 17. 32. Chriſt Commanded) who looked back towards *Sodom* (that place of Wickedneſs, wherein ſhe had dwelt) and Gen. 19. 26. therefore became a Monument of the Lord's Indignation.

Remember alſo the woful State of *Eſau*; who, for one morſel of Meat, ſold his Birthright, and afterward, when he would have Inherited the Bleſſing, he was rejected, and found no place of Repentance

(or

(or no way to change his Mind, as ſome tranſlate it) though he ſought it carefully with Tears; and the greateſt ſatisfaction that can be had in all things that are of this World, is not worthy to be compared to one morſel of Bread, in compariſon of the Satisfaction that Chriſt by the Bread and Water of Life which He giveth to them who obey his Voice in their Hearts, and hunt not (as *Eſau* did) neither ſeek for Satisfaction abroad in any outward thing; Oh! Therefore, ſell not your Birth-right to the Kingdom of Heaven (which is within) for all that can be had in the World without; but receive the Teaching and Government of the Grace and Voice of Chriſt in your Hearts, and Heb. 12. 17.

ſo

ſo you may know to receive a Kingdom which cannot be moved, therefore hold faſt his Grace, whereby you ſerve God acceptably with Reverence and Godly Fear: For
Heb. 12. 25, to 29. our God is a Conſuming Fire. And ſo you will come to know true refreſhment, and full ſatisfaction (in the Lord's time) to your thirſty Souls, by drinking of the Water of Life, that Chriſt giveth, and a cleanſing
Eph. 5. 25, 26, 27. 1 Cor. 6. 9, 10, 11. (from all that diſpleaſeth God) with the waſhing of Water, by the Word and Spirit of God; and not only ſo, but alſo you may know the Water that Chriſt giveth you, to be in you a Well of Water, Spring-
Joh. 4. 14. & 7. 37. ing up into Everlaſting Life.

But there is no other way to attain to this Satisfaction, but by true Obedience to the Voice,

Voice, Light, and Grace of Christ in yout Hearts, which will teach all, that are truly willing to learn of it, to deny themselves, and take up their Cross daily (observe, it is to be done *Daily*) and follow Him, *and whosoever doth not bear his Cross, and come after Me*, said he, *he cannot be my Disciple* (that is, he cannot learn of him, for a Disciple is a learner) *And*, said he, *he that loveth Father or Mother more than Me, is not worthy of Me; and he that loveth Son or Daughter, more than Me, is not worthy of Me, and he that taketh not his Cross, and followeth after Me, is not worthy of Me*; ye he said further, *If any Man come to Me* (and that is a good Step) *and hate not his Father, and Mother, and Wife,*

and

Mat. 10. 22 to 40. & 16. 24, to 28. Luk. 9. 23, to 28. Luke 14. 25, to 28. *and Children, and Brethren, and Sisters; yea, and his own Life also, he cannot be my Disciple.*

So all that would have the Crown of Life and Glory, and would be Satisfied with the Bread and Water of Life, which Christ the Prince of Life giveth, they must obey his teachings by his Light, Grace, and Voice in their Hearts; who, tho' he teacheth them that obey him, to Love their Enemies, and do good to them that hate them, and to pray for their despiteful users, and persecutors: Yet he teacheth them also to hate all manner of enticements that would draw them from Obedience to him, though they be never so near and dear unto them, though they be in

Mat. 5. 44.

Father

Father, or Mother, Wife, or Children, Brethren, or Sisters, or whatsoever else may be dear unto them, as their own Lives, which many (under Popish Persecutors, and other Persecutors, who pretended Reformation from Popery) have, in the Love and Obedience of Christ, freely laid down for his Sake; and in their greatest Exercises, He so satisfied, strengthned, and comforted their Hearts and Souls with the Water of Life that they would not part with this precious Satisfaction, though they lost their mortal Lives for it; but they gained an immortal Crown of Glory, which Crown is laid up for all them that love the appearing of Christ. 2 Tim 4.8.

Now

Now, let People profeſs what they will or can, yet none loveth the appearance of Chriſt, which is in and by his Light in their Hearts, which reproveth for Sin, but only they who turn from Sin at the reproofs thereof; for ſaid Chriſt, *Every one that doth Evil, hateth the Light*, which is the appearance of Chriſt, *neither cometh to the Light, leſt his deeds ſhould be reproved, and this is their Condemnation*; And when any come to receive the Light, in the Love and Obedience of it; and, by the teachings of it, learn to be meek and low in Heart, and to deny themſelves, and take up their Croſs daily, and bear the Croſs of Chriſt, which is the Power of God, which Crucifieth to the World, and

Joh. 3. 18, 19, 20, 21.

Crucifi-

Crucifieth the Fleſh with the Evil Affections and Luſts; and ſo, in the Croſs to their own VVills, forſake the Devil and all his VVorks and Slavery, and the Pomps, Vanities, and Luſts; then, though their inward Foes be great, yet they, who love not the Light, the Appearance of Chriſt in themſelves, being often cut to the Heart, to ſee any forſake the vain Cuſtoms, and Faſhions, and idle VVords of the *World*, which they love, but the Light (which they hate) reproveth for, then they, as with one conſent, will jointly oppoſe ſuch an One, and call Him, or Her, Fool, and Mad, as pretending to be wiſer than their Fore-fathers; but yet they are truly wiſe, and the Lord will make them wiſer than all their former

Pſal. 119. 97, to 106. 1 Cor. 1. 17, to 31. & 3. 18, 19, 20. Prov. 1. 20, to 30.

former Teachers, who obey the Teachings of his *Light*, the Voice of his Wiſdom in their own Hearts; although they may be Scoffed at, as Fools in the World.

So they, who in Obedience to the *Light* and *Voice* of Chriſt, come to know, and and love his Spiritual coming and appearance in themſelves, and confeſs him, in the uprightneſs of their *Lives* and Converſations, before Men, them will he confeſs alſo before his Father which is in Heaven; but ſuch muſt meet with Oppoſition, for ſaid Chriſt, *I am come to ſet a Man at Variance againſt his Father, and the Daughter againſt her Mother, and the Daughter-in-law againſt her Mother-in-law; aud a Mans Foes ſhall be they*

of

of his own Houſhold; So it is no new thing for Relations to be at variance with their Relations, who confeſs unto the coming of Chriſt in his Spiritual Appearance in their Hearts: *But* (ſaid Chriſt) *whoſoever ſhall deny Me before Men, him will I alſo deny before my Father which is in Heaven*: And all People either confeſs him, or deny him in their Works and Words, and ſaid he, *Whoſoever ſhall be aſhamed of Me and of My Words, in this Adultrous and Sinful Generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father.* Mat. 10. 32, to 37. Mar. 8. 38. Tit. 1. 6.

And the *Lord* hath given me, and Thouſands, great cauſe to Rejoyce, and to Bleſs and Praiſe his Name for ever,

who hath by his *Light*, *Grace*, and *Word* of *Power* led through the Abuſes, Scoffings, Scornings, Revilings, Reproaches, and Slanders, received from the World, and done and Spoken againſt us by the World, only for his Names Sake, and becauſe in his Fear, and in Obedience to his Light and Word (which leadeth to depart from Iniquity, and from every evil way) We have denied and forſaken their Ways,, Words, Works, Cuſtoms, Faſhions, Pleaſures and Vanities that we were fully convinced of to be Evil: And in the midſt of all thoſe Scoffings, Revilings, and Reproaches caſt upon us, as our Minds were ſtayed upon the Lord, he gave us Peace, Gladneſs, and cauſe of Rejoycing, in that

Pſal. 119. 9,11. 101. 104,105.

that we were counted worthy to ſuffer for his Name's Sake, we chooſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon, as *Moſes* did, who eſteemed the Reproach for Chriſt, greater Riches than the Treaſures of *Egypt*: For he had reſpect unto the recompence of Reward.

Heb. 11. 24, 25, 26, Mat. 5. 11, 21. Luk. 6. 20, to 28. 2 Cor. 4. 17. 1 Pet. 4. 12, to 19.

And a Remnant, in this our Age and Day, whom Chriſt, with the Water of *Life*, which he giveth, hath Baptized, in bitter Trials, by his One *Spirit* into One *Body*, who have been all made to drink into One *Spirit*, wherein they have been Refreſhed and Comforted in their Trials and Exerciſes; they can, of a truth, ſay, that they have not forſaken any of

the Ways, Worſhips, Cuſtoms and Faſhions of the World; but thoſe, in which they could not have Peace and Satisfaction to their Hearts and Souls from the *Lord*, they have not forſaken them for any other end, but only for the Lord's Sake, that they might enjoy Peace and Satisfaction to their *Souls* from him, which they could not enjoy in them; and they have alſo this to ſay, that they have not forſaken any thing for the *Lord*'s Sake without a reward, for he hath given an Hundredfold (with Perſecution) as he promiſed.

Mar. 10. 29, 30.

For the *Lord* hath plentifully ſhed abroad his *Love* in their Hearts, in which they are concerned for the good of all, they have the mind of Chriſt,

Chriſt, who would have all to be ſaved, and come to the knowledge of the Truth; and therefore as he, in the drawings of his Love, concerneth them, and by the teachings of his Light and Grace guideth and directeth them, they are willing to endeavour in what the Lord concerneth them in, that all might come to know in their own Hearts, to be taught and led and guided by the Voice, Light, and Manifeſtation of the Spirit of Chriſt, of which God hath poured out upon all Fleſh, according to to his promiſe, by which all the Children of God, who are true Chriſtians, are taught, led and guided.

Acts 2. 16, 17.

Iſa. 54.13, 14. Joh. 6. 45. 1 Cor. 2.16. Heb. 8.10,11.& 10. 16. Rom. 8.13. to 19. 1 Tim. 2. 3, 4, 5. 2 Pet. 3.9.

And therefore I am concerned, in the Love of God, to exhort and admoniſh all, who

have in their Hearts any hungrings and thirſtings after Righteouſneſs, and after the Water of Life that Chriſt giveth, to hearken diligently daily, and at all times to that of God in their own Hearts and Conſciences, which reprothem for Sin, that in and by Faithfulneſs and true Obedito it, which is the true Light wherewith Chriſt enlightneth them, they may turn at its reproofs from Sin, the wages whereof is Death, and ſo may know a walking in the way of Life, and an eating of the Bread of Life, and a drinking the Water of Life, and may know it in them a Well of Joh. 4.14. Water Springing up into Eternal Life.

And ſo here they may have true cauſe of Rejoycing in them-

themſelves; and, though they may meet with Revilings, Reproaches, and Perſecutions, which is often the lot of the People of God, for the Apoſtle *Paul* ſaid, *All that will live Godly in Chriſt Jeſus, ſhall ſuffer Perſecution*: Yet they will meet with ſuch comfort and ſatisfaction therein, that, as *Paul* did, they will know that their *Light* Affliction, which is but for a moment, worketh for them a far more exceeding and eternal weight of Glory; they will feel the Bleſſing which Chriſt pronounceth to them that are reviled, and ſuffer perſecution for Righteouſneſs Sake. And herein they may greatly rejoyce, that to them it is given, on the behalf of Chriſt, not only to believe him, but alſo

2 Tim. 3.12.

2 Cor. 4.17.

Mat 5.10, 11, 12.

Philip 1. 28, 29. 1 Pet. 1. 3, to 9.

to ſuffer for his Sake.

For the Lord, according to his promiſe, hath given to his People (who have been faithful and obedient to his Voice, Grace, and Light in their Hearts) one Heart and one Way, that they may fear him for ever, and he rejoyceth over them to do them good. Their Hearts he hath Circumciſed, with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh, by the Circumciſion of *Chriſt*, and theſe are *Jews* inwardly, whoſe Circumciſion is that of the Heart, in the Spirit, and not in the Letter; whoſe praiſe is not of Men, but of God: And theſe are the Circumciſion, which worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, & have on

Jer. 32. 38, 39. 40, 41. Ezek. 11. 19, 20.

no Confidence in the Fleſh: And theſe count things but loſs for the excellency of the knowledge of Chriſt Jeſus their Lord; for whom they have ſuffered; and do count them but Dung that they may win Chriſt, and be found in him, not having their own Righteouſneſs, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith; that they may know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being made conformable unto his Death; but they are not to be made conformable to this World. Rom. 2. 28 29. & 12. 1, 2, Philip 3. 3, 7, 8, 9, 10. Col. 2. 2, to 23.

And the one Way that *God* hath given to his People is his beloved Son Chriſt Jeſus, who is the Way, the Truth, and

the Life, and no Man cometh to the Father but by him; and he hath ſent his Spirit of Truth, which reproveth the World of Sin, which the World cannot receive; which Spirit comforteth his People, who have, in the Love and Obedience of it, received it, and turned from Sin at the reproofs of its Inſtruction by the Light or Manifeſtation of it in their Hearts; which, Manifeſtation, is given to every Man to profit withal, and this is the Path of the Juſt, which is as a ſhining Light, that ſhineth more and more unto the perfect Day, as was formerly witneſſed, and as Thouſands at this Day, who love to walk in it, can witneſs; and Chriſt ſaid, *I am the Light of the World, he that followeth Me*

Prov. 4. 18, 19.

Me, ſhall not walk in Darkneſs, but ſhall have the Light of Life, and the Light of Life, which is in Chriſt the Eternal Word, and Way of God, is the true Light and Manifeſtation of his Spirit, that Lighteth every Man that cometh into the World, but many do not love nor receive it, becauſe it reproveth them for Sin; many believe not in it (as Chriſt commanded to believe) becauſe Darkneſs, and the God of the World (in whom there is no Truth) hath blinded their Minds (ſo that they know it not, though it be hid in them) leſt the true Light of the Glorious Goſpel of Chriſt ſhould ſhine unto them. 2 Cor. 4. 2, to 10. Joh. 1. 1, to 15. & 8. 12. & 14 3. to 27. & 16. 7, to 14.

And therefore all you, who are a thirſt after the Water of Life, once more I ſay unto you,

you, take diligent heed to the Light of Chriſt, which ſheweth to you your States and Conditions, and reproveth for Sin in your Hearts, and faithfully give up with all your Hearts to obey its Requirings, and turn from the Sin for which it reproveth, and this you muſt do, if ever you come to know a walking in the Way of Life, or an Eating of the Bread of Life, or a Drinking of the Water of Life which Chriſt giveth; and if ſo you do, and continue therein, you will indeed know a walking in the Way of Life, and in the Way of Righteouſneſs and Truth, and Peace, wherein your Souls may enjoy Peace with the Lord for ever: And though this be a ſtraight Way that leadeth to Life,

Life, and though but a few find it, in compariſon of the Multitudes that chooſe the broad Way that leadeth to Deſtruction, and though Chriſt ſaid, *Strive to enter in at the ſtraight Gate*; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able, when once the Maſter of the Houſe hath riſen up, and ſhut to the Door, and ye begin to ſtand without, and to knock at the Door, ſaying, Lord, Lord, open unto us, and he ſhall anſwer, and ſay unto you, *I know you not whence you are, depart from me all you workers of Iniquity*; yet here obſerve, that, it is they that ſhall not be able to enter into the ſtraight Way, who would not come into it, till once the Door be ſhut; for certainly the Lord had firſt

called,

called, and they had refuſed, he had firſt knocked, and they would not open unto him, and when the Day of their Viſitation is over; and the Door of Mercy ſhut, which had once ſtood open to them, then they may call, but he will not (in Mercy) anſwer, then they may knock, but he will not open unto them. And it is obſervable, that after Chriſt had ſpoken of the ſtraight and narrow Way, we may Read in the next Words, he ſaid, *Beware of falſe Prophets, which come to you in Sheeps Cloathing, but inwardly they are ravening Wolves*, &c.

Prov. 1. 23, to 33. Rev. 3. 20.

Mat. 7. 13. 14, 15, 16. Luke 13. 24, 25, 26, 27, 28.

And therefore beware leſt any falſe Prophets, who hinder many, hinder you from entring into the ſtraight Way, now whilſt the Day of your Viſi a-

Viſitation laſteth. Oh! Heed not their Sheeps Cloathing, nor their Speaking againſt the Sufficiency of the Teachings of the true Light of Chriſt, becauſe they hate it themſelves, heed not their Specious Appearances, nor their ſeeming Zeal, nor yet their great Knowledge or Eloquence, I am one that have had Experience of their Deceipt. But Ah! Seek the Lord with all your Hearts, let nothing hinder, and ſo you may aſſuredly find him, Seek the Lord whilſt he may be found, ſeek and ye ſhall find, knock at the Door of the ſtraight Gate, and it ſhall be opened unto you, if now you ſeek and knock in they Day of your Viſitation; for ſo ſaith Chriſt, *Every one that ſeeketh, ſhall find, and to him*

Mat. 7.7, 8. Deut. 4 29,30. Jer. 29.13.

him that knocketh it ſhall be opened.

And as thus you ſeek the Lord in Obedience and Faithfulneſs to his Light, Grace, and Voice in your Hearts, you may draw nigh unto him, and he will draw nigh to you; wherefore ſubmit your ſelves to God, and ſtedfaſtly reſiſt the Devil in the Faith, and he will flee from you, humble your ſelves in the ſight of the Lord, and he ſhall lift you up, and he will have Mercy on you, and lead you by his Spirit in the Light of Life, and he will guide you, even by the Springs of the Water of Life, in the good Old Way, where ye ſhall find reſt for your Souls, where the redeemed walk, wherein they Wafairing Men, though Fools, ſhall nor Err: Which

Which is alſo the New and Living Way which Chriſt hath Conſecrated for his followers, through the Vail, that is to ſay, his Fleſh; in which he hath aboliſhed the Enmity, even the Law of Commandments contained in Ordinances, and blotted out the Hand-writing of Ordinances that was *Againſt* them, and *Contrary* to them, and took it out of the way, nailing it to his Croſs; and this New and Living Way, is the *Light* of the *Lord* and of the *Lamb*, wherein the Nations of them that are ſaved walk; where they have right to the Tree of *Life*, and drink of the Fountain of the Water of *Life* freely.

Rev. 2. 7. & 21. 6, 7, 23, 24. Heb. 10. 20. Col. 2. 8, to 15. Eph. 2. 13, 14, 15. Jer. 6. 16. Iſa. 35. 3, to 10. & 49. 10. James 4. 3, to 11. Iſa. 25.

And ſo, by believing in the *Light*, or *Manifeſtation*, of the Spirit

Spirit of Chriſt, you may know to be Children of the *Light* and Children of God, who is *Light*, and his Spirit will bear witneſs with your Spirits that you are the Children of God, and the Babes to whom the Myſteries of his Kingdom are revealed, and a right Underſtanding given concerning the Scriptures given forth by his Spirit, which things are hid and ſealed from the Wiſe and Prudent of the World, who have not believed in the *Light* of Chriſt in their Hearts; and hereby all your doubts and hard queſtions will perfectly be reſolved in your own Underſtandings; and, walking in the Way of Salvation, you may know Salvation from Sin by the Name and Power of Jeſus; for, as the

Angel

Angel ſaid to *Joſeph*, *Thou ſhalt call his Name* JESUS (which ſignifieth Saviour) *for he ſhall ſave his People from their Sins*; So they that know not a ſaving from Sin by him, cannot know Salvation from the Wrath of God againſt Sin and all Ungodlineſs; and, as this you know, you may drink of the Cup of Salvation, and your thirſty Souls will be truly refreſhed and fully ſatisfied by drinking the Water of *Life* that Chriſt giveth, which you will know to be in you a Well of Water Springing up into Eternal *Life*.

Rom. 8 12, to 19. Mat. 13, 11. & 16, 17. 1 Cor. 2.6, to 16. Mat. 11. 25. Rev. 5. 1, to 11. & 3 7. Pet. 1. 21 Mat. 1. 21. Titus 3. 5, 6, 7. 1 Cor. 1. 18. Pſal. 116. 13. Luk. 2. 30, 31, 32. Iſa. 41. 10, to 19. & 49. 5. to 16.

And then you will know the great Myſtery which hath been hid from Ages and from Generations, but is made manifeſt to the Saints, which is Chriſt in them the hope of Glory,

Col. 1.26, 27, 28. Glory, as the Apoſtles Preached: And you will know that God hath ſent forth the Spirit of his Son into your Hearts (and if any Man have not this Rom. 8.9. Spirit, he is none of Chriſts, he is no true Chriſtian) and therein and thereby you will know Heavenly Satisfaction in your Souls, which none can find in the weak and beggarly Elements, to which the Gal. 4.4, to 10. Col. 2. 11, to 22. World is in Bondage.

And that you may, in obedience to the *Light* and *Grace* of Chriſt, come to this Bleſſed Enjoyment; conſider this, that *God* (who dwelleth in the *Light*) beholds you, and all your Actions at all times, and ſees and knows the very thoughts and intents of your Hearts, whether your Eye be ſingle unto him in the *Light*, yea

yea or nay: And therefore let your Minds be inwardly retired, and your Eye evermore ſingle to God in the Light and Manifeſtation of his Spirit in your Hearts, waitng to experience God's Salvation from Sin and from the Power of your Spiritual Enemy, by the Word of his Power in your Hearts and Souls; and ſo will you become true *Iſraelites* and Sons of *Jacob* (the Son of *Abraham*, in whoſe Seed, the Lord ſaid, *All the Nations of the Earth ſhall be bleſſed*) and *Jacob*, amongſt his laſt words, had this to ſay; to wit, *I have waited for thy Salvation, O Lord*: And here you will ſee your own weakneſs, and inſufficiency of your ſelves, as *Jacob* did, yet he wreſtled with God, and prevailed for a Bleſſing;

Gen. 22. 18.

Gen. 49. 18.

Gen. 32. 24. to 29.

ſing; and as the Seed of *Jacob* did, to whom it was ſaid in the Word of the Lord, *Fear not thou* Worm Jacob, *and ye Men of* Iſrael: *I will help thee, ſaith the Lord, and thy Redeemer, the holy One of* Iſrael: *When the Poor and Needy ſeek Water, and there is none, and their Tongue faileth for thirſt, I the Lord will hear them, I the God of* Iſrael, *will not forſake them; I will open Rivers in high places, and Fountains in the midſt of the Valleys, I will make the Wilderneſs a Pool of Water, and the dry Land Springs of Water.*

Iſaiah 41. 14, to 19.

And, bleſſed be the Name of the Lord for ever, a Remnant in this our Day, Age, and Generation the Lord hath made true Witneſſes and Experiencers of the fulfilling of theſe

theſe his precious promiſes in them unto them, whom he, by his Light, Voice, and Word of Power in their Hearts, by his outſtretched Arm, hath brought, delivered, led and gathered from the dark Regions of the Earth, who have learned of him to be meek and low in Heart; who, in their own ſight, have been, and are as weak as Worms, and needy and poor in Spirit, who have ſought for Water, and perceived none till their Tongue even failed for thirſt; And Ah! Then the Lord heard them; He, the God of *Iſrael*, did not forſake them, but, in an unexpected and wonderful manner, he gave them Water out of the Rock of Ages, and opened Rivers in high places (which is a Myſtery to the World)

World) and he opened Fountains in the midſt of the Valleys, and he plentifully refreſhed and comforted their thirſty Souls and weary Spirits; and they, hearing his Voice, and following him, know him their one good Shepherd, who feedeth them in a good and fat Paſture, where their Fold is, even upon the high Mountains of *Iſrael*, where the Rivers of the Water of Life are opened, and they have one Fold and one Shepherd, out of whoſe Hand no Man can pluck them, for their Fold is their ſtrong City, where they reſt in ſafety, to which God hath appointed Salvation for Walls and Bulwarks.

Pſalm 78. 15, 16, 35. Ezek. 34. 11, to 27. Iſa. 40. 11, 12. John 10 7, to 30. Pſal. 22. 6, 7. & 23. 1, to 6. Iſa. 26. 1, to 10.

But whilſt People will not hearken to the Voice of Chriſt, which in their Hearts reproveth

veth for Sin, but give heed to the Voice of the Enemy, that in their Hearts tempteth to Sin, and ſo follow him, in yielding to his Temptations and Allurements, of what ſort ſoever, he leadeth further and further from Chriſt; and therefore, let them profeſs what they will or can, they are none of the Sheep of Chriſt, nor can they know his Spiritual Feeding, nor him to be their Shepherd, nor a ſafe reſting place in his Fold; but they are as the Goats, whom he ſetteth on his left Hand, to whom he will ſay, *Depart from me, ye curſed, into everlaſting Fire, prepared for the Devil and his Angels*; and theſe ſhall go away into Everlaſting Puniſhment; but the Righteous (who are his Sheep, and ſhall be

Mat. 25. 32,to 46. ſet on his right Hand) into Life Eternal.

And they, who in faithful obedience to the Light and Voice of Chriſt, which is the Word of his Kingdom, in their Hearts, have Experienced, not only him to bleſs them, in turning them away from their Act. 3.26. Iniquities: But alſo true Refreſhment and full Satitfaction by drinking of the Water of Life which he freely giveth, and to them who are under his Government, over whom he is King, it is the new Wine of his Kingdom, which is within, which is not viſible Meat Rom. 14. 17. Luke 1-. 21. & 22. 28,29, 30 and Drink, but Righteouſneſs and Peace, and Joy in the holy Spirit. Theſe being, not only called, but come to the Feaſt and Marriage Supper of the Lamb, having on them the Wed-

Wedding Garment, which is the fine Linnen, clean and white, which the Lamb's Wife (which is his Church) is arayed with, which is the Righteouſneſs of Saints, with which all they muſt be Arayed, who partake of the good things there, they being betrothed unto him in Righteouſneſs and Faithfulneſs, partaking inwardly, in his holy Mountain, of his Feaſt, which he maketh unto them, of fat things full of Marrow, and of Wines on the Lees well refined; he wiping away Tears from off their Faces, they have cauſe to ſay, Lo, this is our God, we have waited for him, and he will ſave us: This is the Lord, we have waited for him, we will be glad and rejoyce in his Salvation. Iſa. 25. 6, to 10. Hoſ. 2. 19, 20. Rev. 19. 5, to 10. Mat. 22. 2, to 14.

Theſe having renounced the Devil and all his Works, and the Pomps and Vanities of this wicked World, and all the Sinful Luſts of the Fleſh (which many, who believe they can never in this Life perform it, promiſe to do) and in the pure Love of God, and in thirſting after the Water of Life; which Chriſt giveth; whoſe Souls, nothing elſe could ſatisfie, having freely and faithfully given up their Hearts to the Lord, and truſted in him, and committed their way unto him, and in all their ways, acknowledged him, he hath directed their Steps (by the Teachings and Aſſiſtance of his Light, Voice, and Grace in their Hearts) to walk in his high Way of Life and of Holineſs, over which the unclean ſhall not

not paſs, and wherein the VVaifairing Men, tho' Fools, ſhall not Err; upon which no Lyon or Ravenous Beaſt ſhall go, or be found, but the redeemed walk there, who know their Eyes, which were Blind, to be opened, and their Ears, which were Deaf, to be unſtopped, and that they who were Lame, can leap as an Hart, and the Tongue that was dumb can ſing; becauſe in the VVilderneſs VVaters break out, and Streams in the Deſart, and the parched Ground is become a Pool, and the thirſty Land Springs of VVater of Life, of which they drink, and are fully ſatisfied; and thus the Ranſomed of the Lord (who gave himſelf a Ranſom for all) return and come to Spiritual ZION with

Songs, and everlaſting Joy upon their Heads, they obtain Joy and Gladneſs, and Sorrow and Sighing fleeth away, according to the Lord's Promiſe.

Iſa. 35. 3, to 10.

Theſe knowing the VVater of Life, which Chriſt giveth, to be in them a VVell of VVater ſpringing up into Everlaſting Life, and feeling the flowings thereof, as Chriſt, and the Scriptures, hath ſaid, they can ſing (as *Iſrael* did of Old) ſaying, *Spring up, O Well.* Theſe can ſing of the Judgments, Mercy, Righteouſneſs, Faithfulneſs, and Salvation of the Lord; theſe, having their Fathers Name written in their Foreheads, may ſing a new Song, even the Song of *Moſes*, and of the *Lamb*; which Song no Man can learn, but they which are redeemed from the Earth,

Numbers 21. 17, 18.

Earth, who walk in the *Light*, in the *Lord*'s high VVay of *Life*, and follow the *Lamb* whitherſoever he goeth. Rev. 14.1, 2, 3, 4. & 15. 3, 4. Joh. 4.14. & 7. 38. Pſal. 37.4, 5, 23. Pro. 3.6, 7. Iſa. 44. 2, 3. Pſalm 51. 14. & 59. 16. & 101. 1. & 145. 7. & 137. 3, 4. & 66. 2. Pſal. 138. 5, 6. Iſa. 38. 20.

But theſe ſing in the VVays of God, and in his Houſe, who dwelleth in the *Light*; who, though he be high, yet hath reſpect unto the lowly: Theſe ſing with the Spirit, and with the Underſtanding alſo; theſe ſing not to be heard of Men; but, being filled with the Spirit, ſpeak to themſelves, in Pſalms and Hymns, and Spiritual Songs, making Melody, and Singing with Grace in their Hearts to the Lord: Theſe ſing, not becauſe of other Mens former Experiences, but of their own inward Experiences and preſent Enjoyments, of that which was from the beginning, which 1 Cor. 14. 15. Eph. 5. 18, 19. Col. 3. 15, 16.

they have heard, which Inwardly, they have ſeen with their Eyes, and looked upon, and their Hands handled, and they have taſted of the good VVord of *Life*; and their rejoycing is in the *Lord*, and in themſelves alone, and not in another.

1 Joh. 1. 1. Gal. 6. 4. Pſal. 33. 1, to 22. & 34. 3. to 22, 1 Pet. 2. 2, 3. Heb. 6. 4, 5.

And this Spiritual Singing of inward Experiences, and of divine Refreſhment and Satisfaction by the VVater of *Life*, which Chriſt giveth, which was, and is, and is to be in, and amongſt, true Chriſtians, who walk in God's VVay of *Life* and Salvation; where, whatſoever they do in VVord or Deed, they do all in the Name of the *Lord* Jeſus, to the Glory of God, giving thanks to God and the Father by him. I ſay, this Spiritual Singing

1 Cor. 10. 31. Col. 3. 15, 16, 17.

Singing is vaſtly different from all the ſinging Songs, or Pſalms that Men, in their own VVays, VVills, Worſhips, Preſcriptions, or Inventions, can ſing; though they may uſe the words of the People of God, recorded in the Scriptures of Truth, whilſt yet they are in Unfaithfulneſs and Diſobedience to the *Light* and *Spirit* of Chriſt, the Way to God, which reproveth for Sin in their Hearts, and ſo out of the Way of God, wherein only the Redeemed can Sing to the Praiſe and Glory of God; and therefore beware, in the Name of the Lord I warn you, beware, all you that Sing, and pretend to Sing to the Praiſe and Glory of God, & do not know nor witneſs Salvation and Redempti-

on inwardly by the *Light*, *Spirit*, and *Power* of Chriſt from *Sin*, and the *Works* of the Devil, and from his Power of Death and Darkneſs, which works and rules in the Hearts of all that are diſobedient to the Light of Chriſt in themſelves; for, be you aſſured, that the Lord is at hand, who will turn your *Songs* and *Pſalms* (pretended to be to his Praiſe and *Glory*) into Howling, Wailing, and bitter Lamentation; and the Lord is about to ſend a Famine upon ſuch, not a Famine of Bread, nor a Thirſt for Water, but of hearing the Words of the Lord, and in that Famine, Oh then! Refreſhment by the Bread of Life and Water of Life (that Chriſt, to the Obedient freely giveth) would be exceed-

exceeding precious; but they that continue in Diſobedience to the Light and Voice of Chriſt in their Hearts, they may wander from Sea to Sea, and from the North even to the Eaſt, and run to and fro to ſeek the Word of the Lord, and ſhall not find it. Amos 8. 3, to 13.

And therefore I (who, my ſelf, have been one of ſuch Singers) in the Love of God, admoniſh you, who may be therein, now whilſt you have time, before the Door of the Lord's great Mercy be ſhut againſt you, to conſider what you are a doing; for I have been as lulled aſleep in a Sinful State by the deceivableneſs of Sin, in which State I was a Singer, and a partaker in the Songs of the National Worſhip: But, Bleſſed be the Name of

of the Lord for ever, by taking heed to the Light of Chriſt in my own Heart, I came to ſee the dreadful danger my Soul was in (though no man was my accuſer) and in ſeeing and conſidering the ſame, my Soul was awakened, and I experienced that Scripture to be fulfilled; to wit, *Awake thou that Sleepeſt, and Chriſt ſhall give thee Light*, for it was not till my Soul was ſo awakened, that I knew the Light (which, in my Heart, had daily reproved for Sin) to be the true Light of Chriſt, and as ſoon as in this Light and Grace, I came to believe, which ſhewed my dangerous State, then was my Singing turned to bitter Lamentation and Mourning, looking upon him, whom I by Sin had pierced; and this

this was the Mourning that was Propheſied of; even, as the Mourning of *Hadadrimmon* (which ſignifieth, the Voice of Height, or Height of the Voice) in the Valley of *Megiddon* (which ſignifieth, a declaring of a Meſſage) ſo when I received the Words and Meſſage of the Meſſenger of the New Covenant, the Law written in the Heart, which is the Light, which in my Heart ſhewed and declared the Meſſage of the Wrath of the King of Kings againſt Sin, by which I had pierced the juſt One, and Crucified him in my affections, then was the Wrath of this King as the Meſſengers of Death to me, which a wiſe Man will pacifie; and as the Lord poured of the Spirit of Grace

Grace and of Supplications, according to his promiſe, I looked upon him whom I had pierced, and there was no room for Singing then, but the mourning for him was in great bitterneſs, even as the mourning of *Hadadrimmon*, the Voice of Height, or the Height of the Voice, an earneſt cry of my Soul, in the Valley of *Megiddon*, in the lowlineſs of Heart, where the declaring of the Meſſage was heard: And this Mourning was beyond what Tongue can declare; and then I was ſenſible of the Famine which the Lord will aſſuredly bring upon all that Sing in diſobedience to his Law, Light, and Grace in their Hearts, even a Famine of hearing the Words of the Lord, which are Spirit and Life,

Life, without which the Soul of Man cannot live to God. And Ah! In the ſence of this Famine, I had utterly fainted (as *David* ſaid) unleſs I had believed to ſee the goodneſs of the *L*ord in the Land of the Living, who walk in the Light of Chriſt, their Life; but, as in this Mourning State, I continued to wait on the Lord in Faithfulneſs, he encouraged and ſtrengthned mine Heart: And *A*h! In that day of Mourning (as was Propheſied) the Fountain was opened, for *S*in and for Uncleanneſs, and a true Baptiſm thereby known, and the Idolatrous *S*inging, Worſhip, Prophets, and unclean Spirit was ſeparated from, and the Meſſenger of the Covenant, whom only my Soul could delight in,

Pſal. 27. 13, 14.

Mal. 3. 1, 2, 3, 4. Zech. 12. 10, to 14. & 13. 1, 2. Joh. 4. 22, 23, 24 & 6. 63. Eph. 5. 14. 1 Cor. 15. 34.

in, he was known to be like a refiners Fire, and like fullers Sope, to Purifie and Purge: So that an Offering pleaſant, and a Worſhip acceptable, in his own Spirit and Truth, was known, as in Days of Old.

And the Lord hath given me certainly to know and teſtifie, that theſe things, this Spiritual Baptiſm by the Spirit of Chriſt, the Meſſenger of the New Covenant, even the Law written in the Heart, and the Spirit put in the inward parts; and a true Worſhipping of God in his Spirit, muſt be known, and a ſeparation from Sin, and all the dead, empty, formal VVorſhips, and Baptiſms, Eatings, Drinkings, Singings, Shadows, Signs, Ceremonies, Ordinances, Obſervations and Tradi-

Traditions of Men, uſed in their ſeveral Worſhips, and by Men in their own Wills, and for their periſhing gain, invented, ſet up, practiſed, and taught according to the Doctrines and Commandments of Men, and performed in Man's will and time; I ſay, a Separation from all theſe things muſt be known, before there can be true and full ſatisfaction to the Soul known by the Bread and Water of Life, which Chriſt giveth; and before the Soul can have any true cauſe to rejoyce and ſing in the preſence of God, that true Satisfaction muſt be known; though in all the ſeveral gatherings of People, the Lord hath reſpect unto thoſe whoſe Hearts are inclined truly to ſeek him;

and

and he, by his Light, Grace, and the Word of his Power in their Hearts, would gather them unto himſelf, and into the Government of his Light and Word of Power, and Word of his Kingdom which is ſown in their Hearts, and ſo into his Kingdom which is within, where they at his Table may freely eat of the Bread of Life, and drink of the Water of Life which which Chriſt giveth, and be fully ſatisfied, and have true cauſe of rejoycing.

Luke 22. 28,29, 30. & 17. 21. Mat. 13. 18, to 24. Gal. 4. 8,9. 10. Col. 2. 6. to 23.

But they who are, and continue in Sin and Diſobedience to the Light, Grace, and Manifeſtation of the Spirit of Chriſt, and believe that therein they muſt continue whilſt they live in the Body, and yet pretend to Sing to the Praiſe

Praiſe and Glory of God; the Lord abhorreth their Singing and their Hypocritical Pretences, for their Singing (though they take never ſo much pains to learn to Sing, and Sing never ſo much) can neither be to his Praiſe, nor to his Glory, ſo long as the Lord, who knoweth their Hearts, ſeeth them to be in Sin and Diſobedience, and out of the true Faith, which ſtands in the Light, the Word of Faith in the Heart, which giveth victory over Sin, to all that faithfully obey it: And all who are out of this true and living Faith are dead in Treſpaſſes and Sins, and therefore they cannot truly praiſe God, for the Dead cannot praiſe the Lord.

Iſa. 38. 18. Pſal. 6. 5. & 30. 9. & 88. 11. & 115. 17. Eph. 2. 1, to 9.

And

And therefore ſuch have great need, and ought to make it their great concern, to take heed to the Light, the Word of Faith, the Grace and Voice of Chriſt, the Meſſenger and Mediator of the New Covenant, the Law written in their Hearts, that ſo by the Spirit of his Grace, they may ſee and look upon him whom they have Pierced and Crucified in their Affections and Luſts, and ſo may not refuſe, but may hear and obey him that ſpeaketh from Heaven, whoſe Voice will ſhake the Earth, and ſo may follow him who is a Man of ſorrows and acquainted with grief, whom they have deſpiſed and rejected; and, as it were, have hid their Faces from him: So now they turning inwardly the Faces and Eyes

Eyes of their Minds to look upon him whom they have Pierced and Crucified, and Sung whilſt they were ſo doing. Oh! then they will find great cauſe to Mourn and bitterly to Lament that they have ſo inwardly Pierced him, who cometh to ſave them, and who alone is able to ſave them from their Souls Enemy (and Sin which is his Work) who would eternally deſtroy them. Iſa. 53. 2, to 12. Zech. 12. 10. Mal. 3. 1, to 6. Heb. 10. 28, 29. & 12. 24, 25, 26. Heb. 6. 6. Gal. 2. 20. Philip 3. 18. Gal. 5. 24. Rev. 11. 8.

For People cannot come to know true repentance for Sin, nor yet a forſaking of it, till they take diligent heed to the Light and Grace of Chriſt in their Hearts, which they have diſobeyed, which ſheweth and diſcovereth inwardly unto them their Sins and Evil doings, and inwardly reproveth for the ſame, and inſtructeth

or

or teacheth to forſake all Sin; and therefore in as much as all
Rom. 3. 23. have Sinned and come ſhort of the Glory of God: And as in the fallen eſtate of the firſt *Adam* (who was made a Living Soul) all Dye, or are dead in Treſpaſſes and Sins, and Death reigneth over them, and none can come to be Raiſed or Quickned out of the Death of their Souls, which reigneth in Sin, but by the Quickning Spirit of Chriſt the Second *Adam*, the Lord from Heaven; and in as much as none can be Quickned by it, ſo as to know the Grace of God, and the Gift of Righteouſneſs to reign in Life by Jeſus Chriſt in them, except they receive the Manifeſtation of his Quickning Spirit, which the Lord hath given to every Man, and poured out

out upon all Fleſh, that as in *Adam* all Dye, even ſo in Chriſt all may be made alive, by the Grace of God and the gift by Grace which is by Jeſus Chriſt, the Quickning Spirit; and in as much as it is only by taking heed unto, and faithful Obedience of the Light or Manifeſtation of this Spirit, that it can be received; for they, who diſobey and rebel againſt it cannot, in that State, receive it, nor receive Quickning and Life to Live to God in Righteouſneſs by it: Oh! Therefore, how ought every one to be concerned; who, by the Light of the Quickning Spirit of Chriſt, ſee the great danger of eternal Death, which their Souls are in, by reaſon of Sin and Diſobedience. Now to take diligent heed to the Light

and

and Grace of Chriſt in their Hearts and faithfully obey it, that the Lord may more and more pour upon them the Spirit of Grace and of Supplication, that they may look upon him whom they have Pierced, and a Mourning in bitterneſs, and true repentance from dead Works, and a waſhing of their Hearts from Wickedneſs and Sins, they may come truly to know by the Water of Life which Chriſt giveth, and that by the Blood of Chriſt, their Conſciences may be Purged from dead Works, to ſerve the Living God, in Obedience to the Law of his Quickning Spirit, which ſetteth free from the Law of Sin and Death.

1 Cor. 15. 21,22,45. Rom. 5. 10, to 21. Zech. 12. 10. Heb. 9. 14. Rom. 8. 1, 2.

And thus, as the Lord led his People *Iſrael* out of the Land of *Egypt*, out of the Houſe

Houſe of Bondage and Slavery, by a way which they knew not, even through the Red Sea and through the Wilderneſs, like Sheep, by the Hand of *Moſes*, in which Sea, that covered or overwhelmed their Enemies, they were Baptized, and he fed them with Manna which they knew not, neither did their Fathers know it, and brought them ſafely to the border of his Sanctuary, even to the Mountain which his right Hand had purchaſed: So they, who by the Light of Chriſt in their Hearts, ſee themſelves to be in Bondage and Slavery to their Spiritual Enemy, and diligently take heed unto, and faithfully obey the Light, though it ſhine but as in a dark place, the ſure word of propheſie, the Voice

Pſal. 78. 52, 53, 54. Deut. 8 3. to 20. Iſa. 63. 11, 12, 13. Pſal. 77. 19, 20.

of the true Prophet, which *Moſes* Propheſied of, and ſaid, *Every Soul which will not hear the Prophet, ſhall be deſtroyed from among the People*; even the Voice of Chriſt in their Hearts; who, as the Martyr *Stephen* ſaid, is that Prophet that was in the Church in the Wilderneſs, whom ſome would not obey, but thruſt him from them, and in their Hearts turned back again into *Egypt*. They giving up their whole Hearts to follow this Spiritual Leader, he will lead them out of *Spiritual Egypt* where Chriſt was Crucified; and bring them out of *Spiritual* Bondage and *Slavery*, through Judgment (as *Iſrael* came through the Red Sea) wherein their *Spiritual* Enemies will be overwhelmed;

Acts 7.37, 38, 39.

Rev. 11.8.

and

and he will alſo deliver them from the Mouth of their former pretended Shepherds, who Eat the Fat, and Cloath themſelves with the Wooll; and becauſe they hearing and obeying his Voice follow him, he will become their Shepherd, and he will, in his Love, lead and allure them as into the Wilderneſs, and there he will Speak to their Heart, and he will make a Covenant of Peace with them, and they ſhall dwell ſafely as in the Wilderneſs, and ſleep as in the Woods: They that have been at eaſe ſhall tremble, and they that have been careleſs ſhall know trouble, before they know the Spirit ſo to be poured upon them from on high, as that their Hearts that are as a Wilderneſs become as a

fruitful Field, where Righteouſneſs ſhall remain, the work whereof is Peace, and the effect of it Quietneſs and Aſſurance for ever, and they ſhall know the New thing that the Lord promiſed to do, even to make way for them in the Wilderneſs, and give Waters in the Wilderneſs, and Rivers in the Deſerts, to give Drink to his People his choſen; and he will (in his own time) make the Wilderneſs of ſuch as *Eden*, and their Deſert like the Garden of the Lord, and joy and gladneſs ſhall be found therein, Thankſgiving, and the Voice of Melody.

Hoſ. 2. 14. Ezek. 34. 2, to 31. Iſa. 32. 9, to 18. & 43. 19, 20. 21. & 51. 3, to 12. Pſal. 105. 39, 40, 41.

But they who are not true Experiencers of theſe things, but are as at eaſe, and truſt in their Mountain of Profeſſion, be it what it will, and put

put far away the Evil Day, and invent to themſelves Singing or Inſtruments of Muſick, like *David*, who praiſed the Lord with his Singing and Muſick, which they cannot do, who diſobey his Light and Word in their Hearts, which was *David*'s guide and Councellor; and therefore unto all ſuch, the Lord will pronounce *Wo*, and turn their Singing and Muſick (wherewith they pretend to Praiſe him) into Weeping, Howling, and bitter Lamentation; for thoſe Sing not with his Spirit, they are more like to Scoff at it; they Sing not with the Underſtanding of his Workings by his Power in their Hearts, and ſo Sing not of their own Experiences, but words of the Experiences of others which

Amos 6. 1 to 8. & 3 to 11. Jam 4. 7, to 10

are not true in themſelves, and therefore the God of Truth, whom they cannot deceive, abhors their Hypocritical Singing, and he will reward them, according to the evil of their doings, with Indignation, Wrath, Tribulation, Sorrow, and Anguiſh.

Rom. 1. 18 & 2. 8, 9. Eph. 5. 6. Col. 3. 5, 6.

So whilſt People continue in Unfaithfulneſs and Diſobedience to the Light and Grace of Chriſt in their Hearts, they are led by another Spirit than the Spirit of Chriſt, for a contrary Spirit prevaileth in them, and carrieth and beareth them further and further into Diſobedience, and into a Reprobate State from Chriſt, and ſo they are Born of that contrary Spirit, which is the carnal Mind and unclean Spirit, that is enmity againſt God,

in

in which none can perform any Religious Exerciſe that can find acceptance with God, who heareth his own Spirit, which maketh requeſt or interceſſion for his Children, who are Saints, and are led by it, according to the VVill of God, but another Spirit he will not hear, nor anſwer with the return of Peace; and therefore the Prayer or Sacrifice of the wicked is an Abomination to the Lord, becauſe it is in another *Spirit*, but the Prayer of the upright is his delight, becauſe it is in his *Spirit*, in which only he is acceptably VVorſhipped.

Eph. 2. 2. Iſa. 29. 10. to 16. Rom. 8. 1, to 28. & 11. 8, 9, 10. Rev. 18. 2, 3. Hoſ. 4. 6, to 13. & 5. 3, 4, 5, 6. Joh. 4. 22, 23, 24. Prov. 15. 8, 9, 10. Iſa. 1. 11, to 20. & 66. 1, 2, 3. Jer. 14. 10, 11, 12. Mica 3. 4, to 12. Zec. 7, 8, to 14.

Thus they who are unfaithful and diſobedient to the Light and Voice of the *Spirit* of Chriſt in their own Hearts, they are not Born of the VVa-

ter of Life which Chriſt giveth, nor of his *Spirit*, for they drink Iniquity like VVater, and drink into another *Spirit*, and are ſeduced, led, carried, or born of the ſeducing *Spirit* of Slumber, which keepeth them as it were aſleep or dead in *Sin* and Diſobedience; theſe are in crooked Paths, their Feet run to Evil, they know not the way of Peace, theſe grope for the VVall, like the Blind, or as if they had no Eyes, they ſtumble at Noon-Day, as in the Night, and are in deſolate places like Dead Men, theſe look for *Salvation*, but it is far from them; for the Lord will repay according to their doings, fury to his Adverſaries, and recompence to his Enemies, and as well the Prophets and Teachers who

ſpeak

ſpeak Peace unto them, as them who are taught and led of them, will the Lord feed with VVormwood, and make them to drink VVater of Gall, becauſe they refuſed the Water of Life which Chriſt giveth; ſo there is no cauſe of Singing to ſuch.

Jer. 8. 14, 15. & 9. 14, 15, 16. & 23. 11, to 33. Iſa. 59. 7, to 19. & 29. 10. Rom. 11. 8. 1 Tim. 4. 1. Job 15. 16.

But they who believe in, and faithfully continue in Obedience to the Light or Voice of the Spirit of Chriſt in their Hearts, they are thereby led, guided, taught, born, and carried on in the Way of Life, they thirſt not after Iniquity, but they fear the Name of the Lord, in which their confidence is ſtrong; ſo that, tho' the Enemy, the Serpent, the Dragon, would come in like a Flood, and though he caſt Water out of his Mouth, as

a Flood after them, to cauſe them to be carryed away of the Flood, yet (for all his ſo great plenty of Water, where-of he allureth many to drink) ſuch will not drink with him, they thirſt not after the Water that he giveth, but in the Light of Chriſt, wherein their Faith ſtandeth, they ſee his deceit and his ſnares and learn to eſcape them, and reſiſting him ſtedfaſtly in the Faith, wait to ſee the Salvation of God, who ſaveth from him and his Power and Snares, by his good Spirit, which liſteth up a ſtandard againſt the deceitful Enemy, when he would come in like a Flood, putteth him to flight; and and thus the Lord giveth to his People the Victory; yet not by carnal Weapons, for the

the Weapons of their Warfare are not carnal, but mighty through God, to the pulling down of ſtrong Holds; caſting down Imaginations, or Reaſonings, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into Captivity every thought to the Obedience of Chriſt. 2 Cor. 10. 4, 5. Iſa. 59. 19. Rev. 12. 15. Gen. 49. 18. 1 Cor. 15. 56, 57. 1 Pet. 5. 8, 9. Jam. 4. 7.

And the *S*ouls of theſe cannot be ſatisfied with any thing ſhort of the Bread of Life, and Water of Life which Chriſt giveth; which, as they know his *Will* to be done in them, they daily receive from him, and this *S*atisfaction is more than can fully be declared by the *Tongue* of Man, for Eye hath not ſeen, nor Ear heard, neither have entred into the heart of Man, the things which God

God hath prepared for them that love him; but he hath revealed them unto his People by his Spirit: Even to them who have believed in, obeyed, and known a profiting with the Light or Manifeſtation of his *S*pirit, and are ready when he calleth to give to him an account of their profiting, or gaining with his Talent, and as in this ſtate they abide, the Bread of Life ſhall be given them, and the Water of Life will be ſure unto them, with which their *S*ouls ſhall be abundantly ſatisfied, partaking thereof inwardly in his Kingdom which is within them, where he Rules and Reigns by his Spiritual *S*cepter in their Hearts, and ſo they receiving the good and faithful *S*ervants reward, ſhall enter into the joy

of

of their Lord, even they who love not their Lives unto death, who overcome the accuſer of the Brethren by the Blood of the Lamb, and by the word of their Teſtimony, to whom he will give to eat of the hidden Manna, and of the Tree of *Life*, which is in the midſt of the Paradice of God, and to drink of the Fountain of the *Water* of Life freely; theſe may Sing, and truly ſay, *Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Chriſt*; and to the Praiſe and Honour and Glory of God, theſe may Sing the Song of the Lamb, in whoſe Light they walk, and ſay, *Alleluja, for the Lord God Omnipotent reigneth, who is worthy for ever, and for evermore,* Amen.

1 Cor. 2. 4, to 15. 1 Cor. 12. 7. Mat. 25. 14, to 31. Iſa. 33. 13, to 23. Luk. 17. 21. & 22. 28. 29, 30. Pſal. 45. 5, 6. Rev. 12. 9, 10, 11 & 2. 8, 17. & 19. 6. & 21. 3, to 25.

POST-

POSTSCRIPT.

BEcauſe, in this Treatiſe, ſomething hath been touched concerning Ceremonies and Ordinances of Men, ſuch as outward Water Baptiſm of Infants, and outward Eating and Drinkin Aſſemblies for Worſhip, &c. It may be ſomewhat ſatisfactory to the Reader, to Underſtand and Conſider the ſenſe of the firſt ſort of the Proteſtant *Reformers from Popery, concerning them, which is to be ſeen in their Declaration, concerning Popiſh Ceremonies; why ſome of them were aboliſhed, and ſome retained, at that time.*

Speaking

Speaking of ſome (of the Multitude of) Ceremonies, which they had rejected, becauſe they blinded the People, and obſcured the Glory of God, they ſaid, 'Other there be, which although 'they have been deviſed by Man, 'yet it is thought good to reſerve 'them ſtill, for decent order, '&c.—*And ſaid,* 'The keeping 'or omitting of a Ceremony, in 'it ſelf conſidered, is but a ſmall 'thing:——*And that,* 'Chriſts 'Goſpel is not a Ceremonial 'Law, but is a Religion to ſerve 'God, not in Bondage of the 'Figure or Shadow, but in the 'freedom of the Spirit:---*And that,* 'Such Ceremonies as were 'retained, may (upon juſt cauſes) 'be altered and changed, and 'therefore are not to be eſteemed 'equal with Gods Law:——*And that,* 'They ſhould put away o-

ther

'ther things, which from time 'to time they perceive to be moſt 'abuſed, as in Mens Ordinances 'it often chanceth.

Thus they confeſſed that the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing, and that they have been deviced by Man, though they retained them; and they ſaid that Chriſts Goſpel is not a Ceremonial Law (then Ceremonies are not commanded by it) but it is a Religion to ſerve God, not in Bondage of the Figure or Shadow (and therefore not in Bondage to outward Water Baptiſm, nor Bread and Wine, which they, who plead for the uſe of them, confeſs to be Figures, Shadows, or Signs) but in the freedom of the Spirit: And alſo that thoſe Ceremonies may be altered, changed, or put away;

way; but now they, who pretend to be Succeſſors of the Proteſtant *Reformers, plead for the neceſſity of their Ceremonies, inſtead of putting them away, becauſe they get Money by them.*

Alſo Gilbert Burnet D. D. *in the Preface of his Book, Entituled,* The Hiſtory of the Reformation of the Church of *England: The Second Part, in Folio, Printed at* London, 1681. *In which Book, is declared the Orders of both the Houſes in* Parliament Aſſembled, *that thanks might be given him for the ſaid Book,* &c. *In the third Leaf of his Preface, he ſaith thus,* viz. *'This whole 'Objection, when all is acknow-'ledged, as the greateſt part of 'it cannot be denied, amounts 'indeed to this, that our Re-'formation is not yet arrived*

'to

'to that full perfection, that 'is to be desired; And in the Seventh Leafe of his said Preface he saith thus, 'And since the Christian Doctrine was revealed from 'Heaven as the most perfect 'and proper way that ever 'was, for the advancing the 'good of Mankind, nothing 'can be a part of that holy 'Faith, but what is Proportioned to the end for which it 'was designed, and all the Additions that have been made to it 'are justly to be suspected: And in the last-Leaf of his said Preface, he saith thus, 'It is apparent 'the Wrath of God hangs over 'our Heads, and is ready to 'break out upon us, the Symptoms of our ill Condition are 'sad as they are visible, and one 'of

'of the worſt is, that each ſort 'and party are ready to throw 'the guilt of it off themſelves, 'and caſt it upon others, with 'whom they are diſpleaſed, but 'no Man ſays, What have I 'done? The Clergy accuſe the 'Laity, and the Laity condemn 'the Clergy.

Here is a plain confeſſion that their Reformation is not yet arrived to full Perfection (and therefore it is yet Imperfect) and that all the Additions that have been made to the Chriſtian Doctrine, are juſtly to be ſuſpected (and therefore all their Ceremonies deviſed and taught after the Commandments and Traditions of Men are juſtly to be ſuſpected) and laſtly here is a Confeſſion that the Wrath of God hangs over their Heads

(who

(who are in them) and is ready to break out upon them, &c. *And that the Clergy, who are the Teachers, accuſe the Laity, who are the Hearers, and the Laity, or Hearers, condemn the Clergy, or Teachers; and it is more to condemn than to accuſe.*

I ſhall add hereunto the Judgment of James Howel, *a* Proteſtant, *of great Learning and Parts, and much employed under King* James *the Firſt, and King* Charles *the Firſt, ſometimes one of the Clerks of the Privy Council,* &c. *In his Book called,* Dendrologia : Or the Vocal Forreſt, *in ſmall Quarto, Printed at* Cambridge *in the Year* 1645. *The Third Edition, Pages* 68, *and* 69. *there ſpeaking of Religion, he ſaith,*

ſaith thus, to wit, 'An unde-
'niable Principle it is, that
'there is but one Truth and
'one Tract, which leadeth to
'the right Notion of the Al-
'mighty; and certainly, he be-
'ing a Spirit, and the moſt
'ſimple of Eſſences, they ap-
'proach neareſt this Tract, who
'ſerve him, as I ſaid before,
'in Spirit and Simplicity of
'Thoughts, with the leaſt mix-
'ture of extern Rites, and
'humane Inventions:

Now extern Rites, in plain Engliſh, are outward Ceremonies, and humane Inventions, are Mens Inventions, which are not to be mixed with the ſervice of God, and all that will come out of thoſe things, and ſo (not only near, but) into the Tract of Truth, they

muſt

muſt take heed unto, and faithfully obey the Light or Manifeſtation of the Spirit of Truth in their own Hearts, wherein only they may ſerve God, and worſhip him acceptably, out of all outward Ceremonies and Mens Inventions: And if any deſire to be more fully informed, how, and by whom, and at what times, the Popiſh Ceremonies, Tythes, and other Trumpery, were Invented, ſet up, and Eſtabliſhed in the Apoſtacy from the Spirit of Truth, and how much they are contrary to the Spirit of Truth, and to the Scriptures given forth by it, they are referred to a Book put forth by Francis Howgil, *in two Parts, the firſt Entituled,* The Glory of the true Church diſcovered, *and the latter Part,* The Rock of

of Ages exalted above *Romes* Imagined Rock: *And alſo to a Book called*, Popery Arraigned, *ſet forth by* G. F. *and* E. H. *and likewiſe to a Book Entituled*, Antichriſt Unvailed by the Finger of God's Power, *written by* H. M.

And let none make a light matter of being rightly informed concerning theſe things, for certainly the Lord is ariſing in his Glorious Power to bring a dreadful day of Deſolation and Wo upon all the workers of Iniquity, and upon all that hold faſt the Shadows, Signs, and Ceremonies, and neglect the Spirit of Chriſt the Subſtance, and upon all whoſe worſhip is taught and preſcribed by the Traditions and Commandments of Men, and is not in the Spirit and Truth,

and

and upon all that cover with a covering, but not of his Spirit; and when that Woful Day cometh upon any that ſhall Hear or Read this, they ſhall be left without excuſe, and ſhall be made to confeſs that the Lord forewarneth them thereof.

By H. M.

THE END.